

THE ADULT PROGRAM IN THE CHURCH SCHOOL

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CHURCH SCHOOL



The Adult Program in the Church School

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*This book
is dedicated to*

*The great army of adults who are
leaders, teachers and pupils in the
Church Schools and Churches of
the world*

FOREWORD

THE purpose of this book is to offer practical aid to pastors, Church School Superintendents, leaders, teachers and members of adult organizations in the local church.

The author's aim is to aid in bringing a better understanding of adult characteristics and needs and to indicate the important and responsible place adults hold in providing an adequate program of religious education for childhood, youth and adult life. The book provides suggestions which the author feels sanguine will prove helpful in the organization of adults in the Church School and outlines a program of service that he hopes will furnish Christian men and women with an opportunity to give expression to their inner experiences and to share in the world's redemption.

What is here presented is the result of the writer's own study, observation and experience in this particular field of religious education. Much of the material has been used by the author in International Training Schools and at Institutes and Conventions. It is written with the hope that many may be given new inspiration and help in working with adults. Unless the program of religious education in this field moves along progressive and con-

structive lines we cannot hope to do the best work possible for children and young people.

The final chapter of this volume, devoted to "The Adulthood of the Master" presents the human side of our Lord's personality with a view to inspiring all who read to become more like Him.

It is felt that a great need exists for a book of this character. It is so prepared that it may be read by the individual reader or used as a text-book. It is sent forth with the prayer that all who read and study its chapters may be inspired thereby to do their best for the millions as yet unreached by Christ.

The author desires to express his gratitude for the available sources furnished by other writers and to Dr. William A. Weber, Professor of Religious Education in Bonebrake Seminary, Dayton, Ohio, for reading the manuscript and for helpful suggestions.

C. W. B.

Dayton, Ohio.

Contents

I.	THE CHURCH SCHOOL AND ADULT MOVEMENTS	9
II.	ADULT CHARACTERISTICS AND NEEDS . .	23
III.	WHY AN ADULT ORGANIZATION . . .	33
IV.	HOW ORGANIZE THE ADULTS	39
V.	THE TEACHER FOR ADULTS	50
VI.	LESSON COURSES FOR ADULTS	58
VII.	EQUIPMENT FOR ADULTS IN THE CHURCH SCHOOL	66
VIII.	ADULT PROGRAM OF SERVICE IN THE CLASS	73
IX.	ADULT PROGRAM OF SERVICE IN SCHOOL AND CHURCH	82
X.	ADULT PROGRAM OF SERVICE IN THE HOME	89
XI.	ADULT PROGRAM OF SERVICE IN THE COMMUNITY AND WORLD	99
XII.	HOME AND EXTENSION DEPARTMENT .	106
XIII.	PARENT TRAINING IN THE CHURCH SCHOOL	116
XIV.	ADULT ORGANIZATION IN A SMALL SCHOOL	124
XV.	THE ADULTHOOD OF THE MASTER . .	131

I

THE CHURCH SCHOOL AND ADULT MOVEMENTS

THE origin, history and development of religion is most interesting and fascinating. In order to evaluate the Christian religion and to appreciate its place in giving to the race a proper conception of God and man's relation to Him and one another, one must study it in a comparative way. There is no doubt as to the superiority of the Christian religion over all other religions. This superiority is due to the revelation of God through Jesus Christ, who because of His life, teachings and sacrifice, is the all-sufficient approach to God and man. This superiority is also revealed in the fact that when His life is lived and His teachings are applied in all human relationships, His ideals are realized in a perfected society called the Kingdom of God on earth.

Among the many organizations that have sprung up since the beginning of the Christian Church, with a view to making real the life and teachings of Christ among men, is the Sunday School which was first started by Robert Raikes of Gloucester, England, in 1780, who gathered a group of poor factory children for two school sessions on Sunday.

10 ADULT PROGRAM IN CHURCH SCHOOL

Adults were not considered. At first this movement was bitterly opposed by some of the clergy and press. Through the persistency and faith of its leaders it grew and gained sympathy and cooperation until today it constitutes the largest educational group or agency in the Church.

It is well to know the scope of the Church school today as well as the aims of Religious Education. In its early history it confined itself to a group of dirty, ragged, rough factory children. Today it includes the children, young people and adults of all walks of life. Then it was localized; today it has a world program with a view to reaching the remotest corners of the earth. The World's Sunday School Association, The International Council of Religious Education and other national and denominational agencies are doing wonders. In its beginning the curriculum was limited to a few simple studies. Today, there are numerous courses of studies adapted to the different life or age-groups. Then, its activities were limited to one or more sessions on Sunday. Today, it is reaching out and expressing itself in many different ways. Because of the tremendous widening of its scope there is a growing, favorable sentiment and tendency to change the name from Sunday School to Church School.

Because of the marked growth and increased interest in the field of Religious Education in its many phases in recent years, and because of its reaching out in other lines aside from the Sunday School hour,

the term Church School is rapidly coming into use. There is also a growing and more intelligent understanding of the aims of Religious Education for the child, youth and adult. The aims of Religious Education may be summed up briefly as follows: (1) To make the religion of Jesus Christ the prevailing religion of the race. (2) To instruct and train the child naturally and normally in the Christian religion so that he will, at the proper time, yield himself to Christ as his Saviour and Lord and in service to God and humanity. (3) To adjust him through instruction and expression to his environment both social and divine. (4) To inspire him to put forth at all times and in all practical ways his best service to society. (5) To discover and train a leadership that will fulfill the great Commission of Jesus in the salvation of the world and in the making of all races a universal Christian brotherhood. Professor J. E. Stout states that the ultimate aim of Religious Education is "Christian life and character finding adequate expression in all of life's relationships."

The history of Religious Education proves that education has always been closely allied with the individual's higher and better self, ethically if not religiously. Dr. C. W. Heathcote in his volume, The Essentials of Religious Education (page 7), says, "In theory, religion and education may be separated from each other, but in reality such a thought is impossible. The aim and

12 ADULT PROGRAM IN CHURCH SCHOOL

goal of education and religion are virtually the same. The basis of education is religion, and the effort to make education independent of religion narrows its scope, aim and goal. True education seeks to develop the whole personality." Unfortunately the Church has been slow to discover these aims much less to make a united and increasing effort to reach them. We are glad, however, that some progress is being made in that direction.

While it is true that we must begin with the child if we would develop naturally and normally the whole personality, it is also true that, in the majority of cases, this has not been done so that we now have millions of adults who need the ministry of the Church through its teaching and training as well as its other agencies. The Church has failed, to a large degree, to appreciate and provide for the child's religious nurture as it should so that a great multitude of adults have grown up who are classed as spiritual illiterates.

Various attempts have been made to meet the religious needs of adults. Christianity "began in the loyalty of a few men and women to Jesus." The work of the Master was confined largely to adults. The sixteenth century broke with the Roman Catholic Church and the Reformation became an adult revival. Since the Reformation, Church and semi-Church, organizations and agencies have sprung into existence with a view to the solution of the adult problem such as the Young Men's Chris-

tian Association and Young Women's Christian Association, while some movements were centered in the very heart and life of the Church, but did not remain as permanent organizations, such as the Men and Religion Forward Movement. Even, today, while the Church is accomplishing great things, yet she is feebly grappling with the adult life in a united way. Some may object to this statement, but by study and observation one has conclusive proof. The unreached multitudes and the great number of indifferent Church members tell the story. In planning for the religious education of adults we must include the total membership of the Church and those still unreached by the Church with outstanding educational objectives. If the Kingdom of God is to come and His will be done on earth we must have a better educated laity and a better trained leadership.

We are glad that the adults have a place in the Church School. Little did Robert Raikes think, in 1780, when he organized his group of dirty, ragged factory children for study and instruction on Sunday that he would set in motion a movement that would in less than one hundred and fifty years, encircle the globe! Today, not only millions of children are engaged in the study of the Bible and life problems but also millions of young people and adults.

Not long since, the prevailing notion was that the Church School was a place for children only. Even

14 ADULT PROGRAM IN CHURCH SCHOOL

yet, there are some adults who go on the false assumption that their religious education is finished. But when one thinks of the present-day Church School he includes the adult as well as the child and youth. This means that it is looked upon as an educational agency that covers the whole span of life. It is well to keep in mind that adult life constitutes largely the environment of the life of children and young people and that nearly all changes of the social order are directed by adults.

It is impossible to give the date when the first Adult Bible class was organized in connection with the Church school in North America. However, this movement developed early. Among the first were the Hubbell Class of the Central Presbyterian Church, Rochester, New York, and the Immanuel Baptist Church, Chicago, Illinois, where the now sainted B. F. Jacobs was Sunday School Superintendent.

It is interesting to know that in 1903 the State Department of Adult Bible classes was organized in the State of Illinois, which resulted in the Adult Department in local schools. Prior to the International Convention held at Toronto, Canada, in 1905, many adult classes were organized and adult conferences held. At the Toronto Convention an inspiring session was devoted to this work. A resolution was prepared and later adopted by the Executive Committee of the International Association. The resolution reads as follows: "We recommend

that the International Committee appoint a special committee of five or seven, to be known as the Adult Department committee. That the work of said committee shall be to devise plans for the improvement and extension of Adult Bible class work in connection with the Sunday Schools of North America and that they have power to act only in so far as they have received instruction from the International Executive Committee."

The first report of the Adult Committee was made by Mr. A. H. Mills the same year as the Annual Meeting of the Executive Committee at Winona Lake, Indiana, August 8-13, 1906. An Adult Department was erected under the care of the General Sunday School Secretary the same as other departments, with the recommendation that a Field Secretary be employed as soon as necessary funds can be secured; also that a Committee be authorized to prepare or cause to be prepared leaflets for the promotion of adults. In 1906 the adult emblem, a small red button with round white center, was adopted, which means, "There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood." (Heb. 9:22.)

Mr. W. C. Pearce was appointed the first Adult Superintendent of North America at a meeting of the Central Committee held at the Union League Club, Chicago, Illinois, January 7, 1907. From that time on he rendered most excellent service in this field until he resigned in April, 1921, to accept

16 ADULT PROGRAM IN CHURCH SCHOOL

the position of Associate General Secretary of the World's Sunday School Association. To Mr. Pearce, very largely, belongs the credit for opening up the International Training Schools of North America and starting other advanced Sunday school movements.

Following his election, Mr. Pearce did a splendid piece of work. He held general conferences on Adult work and special conferences in the states and provinces with Sunday School editors and publishers. The International Class Standard was erected and certificates of recognition prepared. The first certificate was issued July 15, 1907. Later joint certificates with the several denominations were issued.

Mr. E. W. Halpenny was elected the successor of Mr. Pearce and served successfully until the merger of the Interdenominational Sunday School Council of Evangelical Denominations and the International Sunday School Association, now known as the International Council of Religious Education.

It is impossible to give the number of organized Adult Bible classes in North America, although in 1918, eleven years after his appointment to the position, Mr. Pearce reported 67,682 organized classes. Today many millions of adults are enrolled in the Adult Bible classes of North America.

Out of this movement has grown the Home and Extension classes, Parents' classes, Parent-Teacher's Associations and Brotherhood Movement and De-

nominal Bible class movement. Today the States and Provinces and many of the denominations have their own adult specialists. These workers counsel together and build their Adult Standards upon a common basis. In a Standard Sunday School there must be an Adult Division whether there is one class or many classes.

The Adult Department should be so organized and administered as to include within its scope provision for meeting the religious educational needs of the adult members of the Church and the Church constituency and others who are yet unreached and for whom the Church is responsible. This involves the organization and administration of the Adult Department, including the organized class, special study classes, extension study classes for adults, the Home and Extension Department, the training of parents, the religious program of the home, social activities, community service and kindred activities.

Some of the definite objectives emphasized and urged through the adult programs in North America are Bible Study, Evangelism, Church and Church School leadership, Home Religion, Community Service and World-Wide Missions. The key word for the adult is *service*. The adult leaders of North America have worked out and put into action a fine, well-balanced program of service, which if universally observed, would work wonders in the field of Religious Education and Christian activity and in bringing Christ's Kingdom among men. This pro-

18 ADULT PROGRAM IN CHURCH SCHOOL

gram of service will be outlined and carefully defined in later chapters.

It is equally interesting to study the Adult Bible Class Movement in other countries as well as in North America. In England we find the National Adult School Union, which supervises the Adult Church Schools, which are not so closely connected with the children's classes and young people's classes as in America. "An Adult School usually consists of men or women, but in some cases the membership is mixed. Where a number of centers are in the same district, they are usually grouped into a local union for the purpose of associated interest and common action; these local unions are united to and affiliated with a National Union for coordination of the larger interests of the whole."

The Adult Schools of England "have much in common with other educational and religious institutions. They differ from them in details sufficiently important to justify a separate existence."

"Their history stretches back to the very beginning of the last century, when their promoters successfully attained their end of enabling thousands of illiterate people to read the Bible. About 1845, under the influence of a new enthusiasm, the schools began to increase rapidly and at the end of the century they became grouped into a conscious and organized movement with a unity of effort and purpose."

Many other countries are doing definite Bible

Class work with adults, but not on such a large scale as in America. By means of the World's Sunday School Association an effort is being made to connect the adult work of all countries in an articulated way with a unified program adapted to the different peoples.

The Church has a vital place in the Divine plan to make the world Christian and is largely responsible for the present conditions among the adults. What is needed is a Church School that will provide a well balanced program for children, young people and adults. In the administration of this school there must be organization, Courses of instruction, social and service activities that will meet the needs of all groups, and thus prove a great all-round religious educational agency that will make its appeal to adult life as well as to childhood and youth. The present day Church School is moving rapidly in this direction, and in many places the adults are finding their place in the Church and Kingdom because of this agency.

We are living at a time when specialization is mounting high in every avenue of life, even in the field of religious education. Great care must be exercised on the part of the Church to consider a unified program of Religious Education that will fit well into each life group, step by step. Otherwise the independent method will result in a serious separation and a divided program and agency.

The time is here when a new educational empha-

20 ADULT PROGRAM IN CHURCH SCHOOL

sis must be put on adult work in the Church School if we would have the present generation grow into a Christian society. What adults do now the children will do tomorrow. Hence there must be a religious organization for adults, religious leadership for adults, religious teachers for adults, lesson courses for adults and definite things for adults to do. All of this must be done under the regnant ideals and teachings of Jesus Christ with a view to perfecting men and women in His likeness and bringing about his Kingdom on earth.

The religious illiteracy of our youth must be remedied, but this can be done only when we have an aroused religious adulthood. It is said that about one-third of the present enrollment in our Church Schools are adults. We seldom hear the old excuse on the part of adults that it is an institution chiefly for the children. The Church School of today deals with the educational needs of each life period and extends its ministries or service activities into the week as well as on Sunday. Without doubt adult life must be trained for leadership and organized for service. While this is a tremendous task, yet we believe if done it will result in a new era for the Christian Church.

What is needed at present is a united and persistent effort to thoroughly and intelligently to acquaint all adult leaders with adult characteristics and needs, and the vital place the Church School holds in the intellectual and spiritual enrichment of

all adult life and enlistment in Christian service and then provide an adequate religious educational program that will meet their needs.

Too many are content and do not realize the possibilities of adult education. They think only of educational processes and technique in terms of childhood and youth, and lose sight of educational processes and programs for adults. Too often we find an unrelated adult procedure with adult material called a program used for all the different groups which leads nowhere, conveying the inspirational idea instead of the educational. We must recognize the fact that learning is a continuous process throughout life. Without this we cannot build a program of Religious Education.

QUESTIONS

1. In what ways is the Christian Religion for adults superior to other religions?
2. Where and when was the Robert Raikes School started and tell of its results.
3. What can you say about the scope of Religious Education?
4. What are the aims of Religious Education?
Add others.
5. What does the author have in mind when he speaks of a wonderful present-day revival in Religious Education?
6. What are some of the agencies that sprang into existence for the purpose of meeting adult needs?
7. When was the first adult Bible class organized?
8. What State was the first to organize an Adult Department?
9. When and at what International Convention

22 ADULT PROGRAM IN CHURCH SCHOOL

was provision made for an Adult Department Committee?

10. When and by whom was the first report of the Adult Committee given?

11. Who was the first Adult Superintendent of North America? When was he elected and how long did he serve? Who was his successor?

12. What other movements grew out of the Adult Movement? Mention some objectives urged through the adult programs.

13. What is the nature of Adult Church School work in England and other countries?

14. Why should the Church give more special attention to the religious education of adults?

15. How can the religious illiteracy of youth be remedied?

16. What is your Church doing for adults in a definite constructive way?

II

ADULT CHARACTERISTICS AND NEEDS

NUMEROUS sermons and addresses are spoken on the care and training of children and many conferences, institutes and courses of study are devoted to the study of the child and his needs, which is right and proper. Too frequently the study of adult life is given but little attention. There is an adult psychology, as well as the psychology of childhood and youth, an elemental knowledge of which is necessary to those who are the religious leaders and teachers of men and women.

The aims of this chapter are to point out a few facts and observations of adult characteristics and needs that will prove helpful to adult workers if given proper consideration. All will agree that each life period has its own characteristics and brings with it its own experiences. There are distinct periods in adult life as well as in childhood and youth. Too many look upon adults in mass instead of considering the differences that are pronounced. Students of psychology and modern writers readily point out the adult group periods and their marked characteristics. Some students mention four periods for adult life:

24 ADULT PROGRAM IN CHURCH SCHOOL

(1) *Young manhood and young womanhood from twenty-three years to forty years.* The period when the constructive and destructive forces are about equal. The period when one's religious thought and beliefs are being reconstructed. Many, however, are unwilling to make any attempt to undergo any readjustment in their thinking and beliefs. They remain indifferent to these necessary changes and hold on tenaciously to their early loyalties even when one's highest and best reason says change.

(2) *Middle-life from forty to sixty years,* which some call the period of disillusionment. This is the time when in many instances the destructive forces, especially in its latter half, gain the ascendancy. It is the time when as a result of hard and trying experiences men and women part with their dreams of youth. Indeed, this is a period of danger to adult life. Many are known to change their vocations because of discouragement, discontent and seeming defeat. Many, also, in this period, lose out morally and socially. There is a "destruction that wasteth at noonday." We are also glad to say that many are at their best during this period. Professor Soares, in *A Study of Adult Life*, says, "The period from forty to sixty is the most productive in human life. Mental powers are at their best. Experiences have enabled one to develop the economics of activity. Vocationally, one has taken his place and is filling it with the highest efficiency. The most im-

portant positions, the greatest responsibilities are held by men and women of middle age. While the mechanic and those in various clerical positions reach their maximum before forty, they often continue to be at their best well into the fifth decade." Because of the disillusionment of this period the Church has a tremendous task to change the attitude of mind and give new courage and spiritual hope and make life worth while.

(3) *Elderly life or the period of older manhood and womanhood* from sixty to seventy-five years. This is a period when we naturally look for the weakening of bodily powers. There are exceptions due to heredity and right living. It is the period of ripe fruitage, of good judgment and wise counsel. Quite often the highest and most responsible positions in Church, State and business are held by those who are in this life period. It is in this period, too, that frequently the ripest scholarship is found and oftentimes the greatest scientific discoveries are made. To chloroform men and women at the age of sixty or sixty-five would work havoc to the highest ideals and also bring wreckage to human society.

(4) *Elderly life or advanced age* is from *seventy-five up*. Some call this "the period of dissolution." We don't like to think of growing old, but the years come on in spite of our wishes. By some, old age is postponed, and the years of useful-

26 ADULT PROGRAM IN CHURCH SCHOOL

ness multiplied because of increased intellectual interests and activities.

It is a sad thing to see aged persons grow sour with the passing years and unwilling to make way for younger and more vigorous and effective leaders and workers. It is equally a most glorious thing to grow old sweetly and gracefully and find religion a constant and abiding comfort. This is a period of retrospection and contemplation and should find a worthy recognition and a corresponding provision in the educational (and ministering) program of the Church.

There are many different types of adults, hence there are many different kinds of characteristics. These differences are due to heredity, environment, education and experience. Some psychologists say that child-psychology is more uniform than adult-psychology; that there is a more pronounced individuality among adults than among children; that the adult mind takes a more sober and settled cast.

Adult interests are different than those of children and young people. There is a backward as well as a forward look. There are the interests of the home, children, business and the like besides the many special interests that each one has.

The adult intellect is different. The judgment is more likely to be sound and dependable. Reason is dominant, power of memory not so strong. He remembers more by the law of association. Perception is not so keen, attention is stronger due to

power of concentration for longer periods. The adult mind has formed its habits of application by experience.

The feelings of the adult are either more fully developed, due to nurture, and thus more stable or deadened, due to neglect. The social feelings, especially in early manhood and womanhood, are strengthened and broadened. Because of this the welfare of the community and society bears more heavily. Either sympathy and love for others are strengthened or the deeper and finer emotions are deadened. These emotions, when strong, gladly express themselves in willing service.

The adult will is strong, if properly nurtured and trained in childhood and youth, and will decide to do against the seeming impossible. There is a ready response to an appeal, and it is stronger and more resolute.

We frequently find the adult life deficient in idealism. The actual often dominates. Youth is the period of idealism. Adult life is the period of actualities. The dreams of youth, with the growth and experience, into adulthood oftentimes die away and life becomes a mere grind.

Religious indifference is a marked characteristic among adults. Many belong to Church who show but little concern for the mission of the Church and much less concern to help carry out the program of her mission. The temptation and tendency is to

28 ADULT PROGRAM IN CHURCH SCHOOL

substitute lodges, clubs and other organizations for the home and the Church.

There is a marked tendency to material mindedness. As men and women grow older and are in the busy whirl of life, money and things, houses and lands, stocks and bonds, wages and various kinds of investments absorb their attention largely for selfish interests. Here the affections center. The responsibility of making a living hangs heavily. The poor have a struggle and feel that all is against them. Many of the rich are characterized by greed, covetousness, and have lost sight of soul values. Farmers say "We are hard hit" and employees look upon their employers with suspicion. The mad pursuit for wealth and gain supplants a deep heart concern for the spiritual and moral certainties.

The animal nature oftentimes dominates in the middle-life period. Often sensuousness is at its height and sex indulgence rampant. Habits of drink, tobacco, gambling, profanity and the like bind like chains. "The destruction that wasteth at noon-day" (Psalm 91:6) is in its wake. Petty sins, such as spite, envy, jealousy, stinginess, selfishness, peevishness, slandering, backbiting, frauds, deceptions are marked among adults. Jealousy abounds in adult life among professional men, business men, politicians, musicians, mechanics, farmers, scholars and preachers. Because of hopes unrealized, failure in business, the disobedience of children and many

other distracting and distressing experiences the adult problem becomes even more difficult.

While the foregoing is true, we must not lose sight of the fact that human society is dependent upon this period of life for its genuine leadership and uplift. There is a great cloud of witnesses who in middle-life steered the national, international, spiritual, moral and social ideals of the race to the ideals of the God-man Christ Jesus, who laid down His life at the age of thirty-three for the salvation of the world. A study of adult leadership today would be a convincing proof of the vital place men and women in the middle life period hold in the world's progress and in human redemption. However, the foregoing should set one to carefully thinking and lead to action in the interest of all adult life.

THE NEEDS

There are certain needs in adult life that must be met and certain things done in order to enable men and women to rise and overcome those characteristics and conditions that are discouraging and destructive.

There is needed today a restudy of adult psychology on the part of all those who have to do with adult leadership and teaching in the Church and Church School. Psychology is as vital to the understanding and dealing with adults as it is in dealing with children and young people. Life is a continuous thing. Christian personality is the result

30 ADULT PROGRAM IN CHURCH SCHOOL

of growth. In his *Psychology of Religion*, (page 283), Starbuck says that "The common trend of religious growth is from childhood faith through doubt, reaction and estrangement into a positive hold on religion, through an individual reconstruction of belief and faith." This being true, the Church must provide amply to follow the individual step by step through life so that in the processes of the reconstruction of his belief and faith he will hold fast to the eternal verities and live on the highest possible plane.

In the language of Dr. B. S. Winchester, "There never was a time in the memory of this generation when there was more urgent need for a fresh study by adults of the problems confronting us in the light of Christian principles. It is a time of rapid change, widespread uncertainty and general unrest. Every accepted dogma and institution is being challenged. The ancient creeds are bitterly attacked. The old conflict between science and religion has broken out afresh. The Bible is again under fire, or at least the traditional notions regarding it are being assailed. Political parties are disintegrating. Commercial practices are being subjected to the test of the ethics of Jesus. Respect for law is giving place to open defiance of the Constitution. To some minds this seems an occasion for alarm and pessimistic forebodings. This certainly is not a time for earnest Christian men and women to remain complacent and indifferent. It is rather an opportunity calling

loudly for serious study and fearless search for truth."

The Church needs to provide a religious education and training agency which will furnish ample instruction and training adapted to the different adult groups, which will give them an upward and forward look and inspire to the highest possible Christian ideals in all human relationships.

The Church needs to work out carefully a definite program of service, which is the key word for adults. Service that will give to men and women a proper conception of life as a unit and society as a whole. A program of service that will consider the whole of life built on the ideals and teachings of Christ, which will mean each life sharing in the building of the Kingdom of God on earth and which will make men and women as they grow old look forward with joy, confidence and hope and who can say with Browning:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand who saith, A whole I planned,

Youth shows but half; trust God, see all nor be afraid."

QUESTIONS

1. What are the aims of this chapter?
2. Give the four adult life group periods and some characteristics of each.

32 ADULT PROGRAM IN CHURCH SCHOOL

3. . In what way are adult interests different from those of children and young people?

4. Show the traits of the adult intellect, adult feelings and adult will.

5. What is the marked tendency of adults as they grow older?

6. Why is the study of Adult psychology needed today?

7. What should the Church do for adults?

8. Observe and study carefully the adult leadership of your own community, state and nation. Classify them as to age-group.

III

WHY AN ADULT ORGANIZATION

WE hear many complaints today about the multiplicity of organizations—over-organization, over-lapping of organizations and the like. There is some reason for this, for everywhere there are continually springing into existence new organizations for all life groups, many of which are of short duration. Some are inefficient and a constant worry to keep going, while others live on and function well, bringing results that are commensurate for the effort of promotion.

It is natural to organize different life-groups. The question, "Why organize the adults in the Church School?" should be considered seriously and thoughtfully. God has so created the human race that men and women naturally like to get together. The gregarious or getting together instinct is strong, hence one of the best and first reasons for the Adult Department and Adult class is that it is the natural way to work. In all walks of life organized, concerted action is the natural and easiest way to get the best results. God Himself, in the world and universe about us, exhibits the highest and best forms of organization, all of which means order and

34 ADULT PROGRAM IN CHURCH SCHOOL

the moving of the whole Creation toward a definite goal. When adults in the Church School are properly organized it means solidarity, unity, order, progress. The ideal is that there be graded groups for adults, properly organized and each group doing its specific work, but at the same time properly related to all other groups and the school as a whole. It is an integral part of the school. However, the adult class must adapt itself to adult ideals and adult life. There should be an Adult Council, composed of all the leaders of the divergent adult groups in the local Church, for the purpose of correlation and coordination of study and service, with a view to reaching in a definite way the largest number of adults.

The Adult Organization creates interest on the part of each of its members. It unites men and women in different ways. It creates a common bond with common interests and at the same time creates an additional life center. Many men and women can turn with real joy to the organized class as an agency that has turned the whole trend of their lives toward higher ideals and in genuine helpfulness to others.

The Adult Organization utilizes waste human power by distributing responsibility. When there is no organization there is but one person who really does anything worth while and that is the teacher, which mostly means that the lesson is gone over on Sunday in a mechanical way with but very little application to the life of the group and to the life of

society of which the group is a part. Thus we see that the organization meets a social need, promotes social fellowship and sanctifies social service. It utilizes waste power and at the same time cements the group as a whole and also furnishes a strong arm for the pastor. If he keeps pace with the aims and activities of the organization, he can at any time call into action a group of men and women in some definite phase of Church work.

By its democratic spirit it builds up the organization and the school. In adult classes we find men and women from all walks of life, with diversified interests, but with common problems. Here there is a human touch under a Christian atmosphere or environment that we do not find elsewhere. There springs up a common feeling which results in a common will or purpose which has its fruition in concerted action in the solution of life's problems and the problems of society. It even expresses itself in helping to solve world problems through the creation of missionary interest and in providing means for expressing that interest.

It is a strong evangelizing agency. Here the acquaintanceship and personal contacts and program of service of which we shall speak later make it possible to do something definite in soul winning. This world will never be saved by mass revivals, even though great good is done in this way. It is the constant personal contact with growing interest in one another that aids greatly in presenting Christ

36 ADULT PROGRAM IN CHURCH SCHOOL

as a personal Saviour and daily helper and companion.

The Adult Department, with its organized classes, provides a religious educational agency which is invaluable. Too many, when they reach adult life, throw aside all religious reading and study with the thought that religion is only incidental. This leads to spiritual illiteracy, which is alarming today. Education should be a continuous process. We are glad for the present revival in the educational field among adults, which will help greatly in the field of religion. Here, too, we are already gaining momentum. In one year two hundred and fifty thousand adults were enrolled in evening and extension schools in New York City alone. The adult educational movement must also include religious instruction and training, for there never was a time when there was such a growing demand for an intelligent, well trained lay leadership. Adult ignorance is one of the greatest perils to childhood and youth and to society as a whole.

The Adult Department is a strong wall of defense for the children and young people. There is a period in every child's life called the period of "unconscious assimilation." A period when the law of imitation is a tremendous factor in the molding of ideals and the deciding of either right or wrong living. Generally what men and women do boys and girls do. Hence the value of a well-defined, well-executed program for the adult group. No one

need apologize for such an organization, for it is a conserving and necessary factor in the enlistment of the boys and girls in Church School attendance.

The Adult Organization is the medium or agency by and through which the Church can help the adult solve his problems, intellectual, practical, social, economical and religious. It used to be thought that the Bible alone must be read and studied because of its strange, magical, transforming power, and that all of its parts were of equal value because it is God's Book. We are glad that in recent years its purpose has really been discovered, that it is being revaluated, and that it is becoming a new, modern, practical book that fits into and helps solve all of life's problems. We no longer linger constantly around Mount Sinai, but we linger about the great personality and teaching of our Lord. We teach men and women that he is an ever present, living, sympathetic, loving reality. The application of whose immortal teachings is the solution of all life problems.

The Adult Department exerts a wholesome influence on adults not found in any Church School and gives the school a higher rating. Religion, like many other things, is contagious. The fervor and interest shown in this work by many men and women exert a silent but telling influence on others and unconsciously changes the thinking and attitude of those who are indifferent and seemingly unconcerned.

The Adult organization also sees the need of better

38 ADULT PROGRAM IN CHURCH SCHOOL

equipment and leadership and gradually moves to provide for the same. We cannot have adequate church buildings and equipment unless adults first get the vision. We cannot have proper leadership unless adults give their consent.

It is superior to other adult organizations because it is strictly Christian and is for Bible Study, the study of life problems from the Christian viewpoint and for Christian service. Its distinctive purpose is to develop Christian men and women; to give information and inspiration; for acquisition and distribution. Dr. H. H. Meyer says the "important consideration is not what can we get out of these men and women, but what contribution can we make to their lives? What service can we render them?"

QUESTIONS

1. Mention some present day complaints about over-organization.
2. Why is organization the natural way to work?
3. How does adult organization create interest on the part of each member?
4. How does organization utilize waste power?
5. In what way does an adult Church School organization show a democratic spirit?
6. How is it a strong evangelizing agency and in what sense does it provide for religious education?
7. How does it provide a wall of defense for children and young people?
8. In what way is it a medium or agency of the Church?
9. What influence does it exert on adults not in the Church School?
10. In what sense is it superior to other adult organizations?

IV

HOW ORGANIZE THE ADULTS

IN the former chapter some reasons were presented for organizing the adults in the Church School. The question now naturally arises how and what kind of an organization should we have that will bring the best results?

Keep in mind that the adults are a part of the whole school, hence the best organization is one that works as an integral part of the school and should be so built that it will be in a sense separate, yet will function as a part of the larger working unit that has as its ultimate aim the unfolding of the individual from babyhood on through all the life periods to old age.

Every Church School should provide for an Adult Department whether the school is large or small. The Department may have one class or many classes. Many schools have lost out because no effort was made to interest and enlist adults. The scope of this department is broad. It should be responsible for the formulation, promotion and supervision of all phases of adult work in the Church School. It has to do with the supervision of all adult groups and brings them together for

40 ADULT PROGRAM IN CHURCH SCHOOL

a common program of worship and departmental activities, which furnishes a splendid agency through which the adult program of the Church may be promoted. It makes possible the correlation of all the programs of each adult group and at the same time furnishes a program for the entire adult membership. It also gives the opportunity for each class to have its own definite and well articulated programs.

The organized Bible Class has wrought great good in many ways, in developing the spirit of brotherhood, sympathy, cooperation, personal evangelism and enlisting men and women in large numbers in the membership and service of the Church. The promotion of these classes should continue to go forward vigorously, but for the greatest efficiency, there must be an agency within the Church School such as the Adult Department to unify and coordinate the programs and work of the Adult classes in a definite way.

In order to build up an Adult Department in the Church School, a thorough study of the organization is necessary. The Adult Division Standard worked out by the denominational leaders and adopted by the International Council of Religious Education furnishes a guide which may be used by adaptation to denominational and local needs. Each denomination, no doubt, has for distribution its own adult standard, a copy of which may be secured for the asking.

The following are the aims of the Adult Department for the individual:

1. The acceptance of Jesus Christ as personal Savior and Lord, and membership in the Church.
2. The consciousness of the brotherhood of man and the personal responsibility of his welfare.
3. A Christian character that expresses itself in worship, right living, and efficient service in all relationships of life.
4. Intelligence regarding the word of God and the program of the Kingdom.
5. An adequate preparation for leadership in all adult responsibilities.

The following officers are suggested for the Adult Department of the Church School:

Superintendent, Associate Superintendent, Secretary and Treasurer, Song Leader, Pianist, Directors of Activities.

These officers and such others as may be required, with the chairmen of all other adult organizations, should constitute the Executive Committee. This Committee is responsible to the General Church School Superintendent and the Board of Church School Management or Board of Religious Education.

Other Committees should be provided as are necessary. A Director should be provided for each particular phase of work undertaken by the Department. The Department must be flexible and

42 ADULT PROGRAM IN CHURCH SCHOOL

practicable in its organization so that it can be made to function in either large or small schools.

The National Adult School Union of England in its booklet on *Adult Schools, Their Aims and Methods and How to Establish Them*, gives the following as its Adult School Aims:

1. To make and develop men and women and to teach them the art of life.
2. To study the Bible frankly, freely, reverently and without prejudice.
3. To establish an unsectarian basis for Christian effort and unity.
4. To bring together in helpful comradeship and active service the different classes of society.
5. To stimulate and educate public spirit and public morality.
6. To teach the responsibility of citizenship.
7. To encourage whatever makes for International Brotherhood.
8. To advance as far as may be the equality of opportunity.
9. To help men and women to understand and to live the life of Jesus Christ, and to encourage them in personal allegiance to Him.

The first paragraph in the booklet states concisely and well that "The purpose of the modern Adult School is to serve the interests of the community by proclaiming the value of education, the joy of human service, the necessity of human ideals, and to promote all these with the means of its com-

mand.” If pastors, Directors of Religious Education and adult leaders will take time to sit together and will think through all the foregoing a department with definite plans and program can be worked out for adults that will function in the making of genuine Christians, who by their organized effort and Christian service will help redeem human society and hasten the coming of Christ’s Kingdom on earth.

Each Adult class should be organized as an integral part of the Adult Department and of the Church School if it would function well and bring the desired results. This simple organization will mean enlargement and efficiency. In the case of a large school, follow the age and sex-group idea. Sometimes mixed classes are necessary. Many adult groups merely exist because no one is made responsible for their supervision or leadership. This is remedied by proper organization.

The first step in organizing a class is to secure proper literature on the subject from your own denominational general Sunday School Department or the International or State Council of Religious Education. Read and study it carefully. Do not hurry. Simply to organize means but little. You must know why, for what purpose, and the steps of procedure.

By all means consult the pastor, superintendent of the school and Adult Superintendent and secure their support. Create a right atmosphere among

44 ADULT PROGRAM IN CHURCH SCHOOL

those who are to constitute the membership of the class. One of the best ways is to approach a few of the key persons; those who have the most wholesome influence in the class and talk over the matter carefully and prayerfully. Later call together the entire group and, after thoughtful prayer, state the object of the meeting and distribute such literature as has been secured for the occasion. Effect a temporary organization by electing a Chairman and Secretary pro tem. Take time to discuss all matters freely. Do not hasten the work. This should be the preliminary meeting, at the close of which a definite time should be set to come together for the purpose of forming a permanent organization. Appoint a Committee on Nominations and a Committee on Constitution and By-Laws and transact such other business as may be necessary.

Aim to have all members of the class present at the next meeting. The temporary Chairman should call the meeting to order, conduct devotions, make a statement of the purpose of the meeting, hear the report of the Committee on Nominations and give opportunity for other nominations, after which the class proceeds to elect officers, appoint committees and perfect its organization as far as is possible. The Secretary will then fill out an application blank for an Adult Bible Class certificate of recognition and enclose the amount required by the Adult Department of the denomination for the same and mail it to the denominational headquarters, where

the proper record will be made and certificate of recognition issued. This furnishes the General Adult leaders an opportunity to get in direct touch with the leaders of the class and thus give valuable aid to the promotion of the work. This stimulates a more thorough organization, serves to increase the fellowship between classes in the local school and between the State and Provincial Associations and ties the class to the great Interdenominational and International Movement.

The class should adopt a Constitution and By-Laws in harmony with the requirements of the denomination or general agency under which it works or is directed. It should also seek information, advice and help from such sources from time to time in order to keep in line with the constantly changing and increasing interesting program of religious education and Christian activities.

When organizing decide on a name and motto that will give individuality and distinction to the group. These should be carefully chosen and should fit into the personnel, spirit and aims of the class. The following are suggestive:

NAME	MOTTO
"King's Sons"—	"The King's Business Requireth Haste"
"Armor Bearers"—	"Put on the Whole Armor of God"
"Yoke Fellows"—	"Equally Yoked Together"

46 ADULT PROGRAM IN CHURCH SCHOOL

"Rock Builders"—	"Christ our Rock"
"Soul Winners"—	"The Other Fellow"
"Onward"—	"We Mean Business"
"Church Helpers"—	"For Christ and the Church"
"Christian Heroes"—	"Quit you like Men, Be Strong"
"Bereans"—	"Search the Scriptures Daily"

Many classes adopt class colors and the little adult emblem, which is a neat red button with round white center, as mentioned in a former chapter.

The names and number of committees for a class are determined by its needs. The following are usually recognized: (1) Executive, (2) Membership, (3) Social, (4) Devotional, (5) Missionary. Other committees suggested are Ways and Means, Finance, Reception, Program, Visitation, Sick, Evangelistic, Music, Family Altar, Pastor's Help, Social Service, Literary, Athletic, Civic, Legal Aid, Medical Aid, Advertising, Class Room, Ushers, Employment, Knights of the Road, Extension (go out and start classes where there are none), etc.

The size and number of committees are determined by the size of the class, community work necessary to be done and the like. In a very large Bible Class the work may be so divided that the committees can act as working units under general departments and prove to be a great power in both the local church and school.

The following departments are in action in a large Men's Class in Chicago:

Religious Work and Extension Departments—Devotional Committee, Church Membership Committee, Teachers and Bible School Committee, Missionary Committee, McCormick Seminary Committee, Y. M. C. A. Committee and Secretary to the ministry.

Educational and Publicity Departments—Committee on Educational Classes and Through-the-Week Instruction, Publicity Committee, Committee on Addressing and Mailing, Committee on Good Literature, Contributing Editor to *Church Greeting*, Librarian.

Membership and Social Departments—Class Members Committee, Oversight of Regular Attendants, Oversight Inactive Members, Knights of the Road, Oversight Members Moved to Other Cities, Lookout Committee, Hospitality Committee (including securing homes and Sunday dinners), Employment Committee, Social Committee, Athletic Committee, Music Committee, Pianists, Orchestra, Ushers' Committee.

Ways and Means Department—Finance Committee, Property and House Committee, Auditing Committee.

Many classes are doing a fine piece of work in instruction, in fellowship, in soul winning and in Christian service by means of an organization that fits into adult life and meets adult needs.

48 ADULT PROGRAM IN CHURCH SCHOOL

Each class should ever keep before its members the following aims:

1. "Enlisting as members those within the constituency of the Church (i. e., all from 23 years up).

2. "Leading all members of the class or department to a whole-hearted acceptance of Jesus Christ as Savior and Lord.

3. "Training in worship, and enrichment of the devotional life.

4. "Acquiring fruitful knowledge with central emphasis upon objective Bible study.

5. "Training for leadership and service and continuous participation of all members of the class or department in those forms of service to which they are best adapted, such as the promotion of Home Religion, Parent Training, etc."

Each class should also constantly keep before its membership not only its aims but its program of service, with a view to the enlistment of each member in a definite way and thus bring about not only a broadened vision of what is comprehended in the meaning of Christian service, but also the enrichment of the personal life. This program of service will never be fully realized without proper instruction through lesson courses that will beget interest, the resultant of which is willingness to serve sacrificially and fully for the Master in bringing in His Kingdom.

QUESTIONS

1. How large must a school be before it can have an adult department?
2. What is the first thing to do before building an Adult Department?
3. What is meant by the scope of the department?
4. Give the aims of the department for the individual.
5. What officers should an Adult Department have?
6. What can you say about the National Adult School Union of England?
7. What is the first step in organizing a class?
8. Who should be consulted and what should be the nature of the preliminary meeting?
9. Tell how you would proceed to organize when all is in readiness.
10. Of what value is a class name and motto?
11. How is the size and number of committees determined?
12. Mention some necessary committees.
13. How could the committees in a large class be grouped?
14. Why are class aims necessary? Give the five aims mentioned.

V

THE TEACHER FOR ADULTS

IN the two preceding chapters our thought was directed in a brief way to the Adult Department and Adult Class. The main emphasis was upon building an organization that would meet the needs of men and women in all walks of life. We saw groups arranged in an orderly way with officers and committees all having distinct functions. The next essential for each class is a teacher. In any system of education the first thing necessary is pupils and the second is an instructor or teacher. To be a teacher is one of the highest prerogatives.

To teach religion is a sacred privilege and should be entered upon with serious mindedness and with the most thorough preparation. A teacher of adults is dealing with grown folks, who are widely different in mental capacity, attainments and development, and whose religious experiences are equally varied. It is no mean or easy thing to teach adults. One who holds this position cannot enter upon his task flippantly, thoughtlessly, egotistically, and unprepared. To enrich the minds and hearts of men and women with high ideals and purposes, to enrich the souls of those who are Christians and to lead

others into a personal relationship with their Lord require vitalized instruction and the mastery of self on the part of the teacher. To teach subject matter is not sufficient, one must be able to teach men and women, and the true test of that teaching is the conduct of the learner or pupil.

Professor George Herbert Betts, in his book, *How to Teach Religion* (page 47), gives a summary of the threefold aim in teaching as: (1) Fruitful knowledge; (2) Right attitudes; (3) Skill in living. This is true in teaching adults as well as in teaching children and young people. Keep in mind that your teaching is really successful only when it results in right conduct.

In order to reach the above aims certain requirements should be met by the teacher. Professor Betts in *How to Teach Religion* (chapter 1), gives in a character chart, two lists of qualities that are determining factors as to the strength or weakness of one's personality. One list enumerates the positive qualities, and directly opposite is a list that gives the corresponding negative qualities. He mentions forty qualities in each list. We agree with him that "There is no possibility of making a list of all the qualities that enter into our personalities."

Many qualifications for the teachers of children and young people have been mentioned by religious educators, all of which are good. We have spoken of the law of imitation as a factor in the unfolding of child life, hence emphasis has been rightly given

to genuine Christian personality as a pattern or ideal. What is true of children is to some extent true of adults when it comes to imitating leadership.

A teacher of adults should be a genuine Christian. Some may debate as to what constitutes the qualities or make-up of such a person. It really means to be like Christ and to embody into one's life and conduct those elements and principles taught and practiced by Him. Christian integrity is a rich asset for any religious leader or teacher. "What you are speaks louder than what you say" has a world of meaning to one who is dealing with immortal souls.

A Teacher who would be genuinely Christian must be a Bible Student and also a Bible reader. A student of the Great Source Book in his preparation to teach and a reader of the Book devotionally for the personal enrichment that it will bring and in the vitalizing of his religion. There is no book among all books that contains so much that is dynamic and transforming. He should study the Bible historically, critically and constructively, and be able to apply it to present day life problems. The Bible has stood the test since its formation and today is being understood in the light of recent discoveries and modern scholarship. It cannot be destroyed. It is God's Book for the Race, not to be worshipped, but to be studied and applied.

The Adult Teacher must make much of prayer. Communion with God is necessary in order to know

God's mind and will. Prayer means acquaintance-ship, better understanding of God's will for self and mankind. The great Christian leaders and teachers of the earth pray. "Prayer changes things." It changes one's attitude and the attitude of others. It gives strength to do the seeming impossible. It is one of God's ways to bring about His will in human society and thus help save a rebellious and sinful race. The teacher should at times pray with intensity like Jesus, and persistently like the Syro-Phoenician woman, and even struggle like Jacob, if results are to be worth while. One of the greatest blessings that could come to the Church would be the enlistment of all our lay leaders and teachers definitely in a strong devotional spirit and united advance in prayer. Organization, Lesson Courses, Equipment and religious mechanics and technique can never be a substitute for prayer. A praying teacher will lead to a praying class, and praying classes will mean a praying School and Church, and a praying Church will be a victorious Church and will hasten the coming of God's Kingdom.

The Teacher must be a student and reader of choice books and periodicals that will broaden his mind and vision and help him keep pace with the progress being made in the field of religious education, especially in his own particular phase of work. "Reading maketh a full man." Teaching is more than standing before a class on Sunday morning, repeating a volume of worn out platitudes.

54 ADULT PROGRAM IN CHURCH SCHOOL

It is imparting knowledge with a view to giving and creating life. But one cannot give until he first gets. What he reads and studies determines what he gets. A teacher should read his own denominational Church papers and magazines provided by other religious educational agencies; also periodicals of a general as well as of a specific character that have to do with religious and social service programs and social uplift in its many aspects. He should also read carefully selected, well written books along the line of practical Christianity and use such other helps that may be available for his preparation as a teacher. The teacher should constantly be discovering something new and rich for his class, so that the spirit of expectation will be pronounced on the part of each pupil.

The Teacher should know the elements of psychology, especially as it relates to adult life. In this age of scientific study and discovery this is vital to one's proper approach to both the pupil and the lesson material. He must also have an understanding of the Church School as a whole, its scope, its aims, its organizations and its program. Without this there will be lacking that cooperation and coordination of effort that is essential to the turning out of a well rounded product in the persons of Christian men and women living the Christ life in all human relationships.

The Teacher should know the principles of teaching. By principles we mean the laws that govern

teaching. It is as necessary to know the laws of pedagogy in the instruction of adults in the Church School as it is any pupil, young or old, in any other school. These laws are as follows: (1) *The principle of self activity*, which means the art of drawing out the interests of the pupil and enlisting him in living what is taught. (2) *The principle of apperception* or building new knowledge on what the pupil already knows. (3) *The principle of adaptation* or the remolding of the thought and form of the material one wishes to teach so that it is fitted and conveyed properly to the mind of the pupil. (4) *The principle of organization*, that is the presentation of lesson material in a way that will organize the ideas and powers of the pupil's mind with a view to an orderly, constructive religious education.

The Teacher must also know his lesson material if he would teach men and women. An empty head before a full class will soon mean the teacher standing alone. This preparation should always be made in advance. The helps required are determined by the lesson course being taught. In his preparation he must constantly keep every member of his class before him if he would do his best. Much prayer should accompany the preparation, always keeping in mind the end sought. The teacher in his lesson preparation should be able to visualize his class and anticipate the response on the part of the class. This can be done only when he has a sympathetic knowledge of each member of the class.

56 ADULT PROGRAM IN CHURCH SCHOOL

The method of teaching is another important matter. The method that is mostly used with adults is the lecture method allowing sufficient time at its close for discussion. The topical method, question and answer method and discussion method are also very good. Sometimes it is wise to combine the lecture and question and answer method. An occasional stereopticon lecture or special speaker will give change and variety. Occasionally assign work to members of the class and give the hour or period to those thus assigned. Stories and blackboard methods can oftentimes be used to a great advantage. Avoid as much as possible the interruption of both lesson course and class study period.

The Teacher must be socially and physically fit. Pleasant, genial, easily approached, neat and orderly in personal appearance, good health and good habits all enter into the making of personality. Eccentricities and strange mannerisms should be guarded against. Avoid riding a hobby. A broad-minded, well prepared, growing, pleasant, sociable, sincere Christian man or woman will win.

Every adult teacher should without fail either by correspondence, in a training class or Community Training School, make every effort to complete a Standard Training Course. This will lay the foundation for further preparation, create a greater love for the work and give an increased incentive for study. The successful teacher will also attend Institutes, Conventions and Schools of

Methods, and will through his reading build a worker's library, which will prove invaluable. As his immediate "kit of tools" the following are suggested:

1. *The Bible*—American Standard Revision.
2. *Denominational Teacher's Magazine*.
3. *Harmony of the Gospels*—Stevens and Burton.
4. *Bible Dictionary*—Hastings (one volume).
5. *Bible Commentary*—Dummelow (one volume).
6. *Comprehensive Concordance*—Walker.
7. *International Journal of Religious Education*.

QUESTIONS

1. Why should a teacher consider his work seriously?
2. What is the first requirement of an adult teacher?
3. Why should the teacher be a Bible student, and why should he practice prayer?
4. What should the teacher read in addition to his lesson preparation?
5. What four things should the teacher know? Explain each.
6. Name the four principles or laws of teaching.
7. What is the value of social and physical fitness?
8. What is meant by his "kit of tools"?
9. What additional helps would you add?

VI

LESSON COURSES FOR ADULTS

THE third thing necessary in any educational system is courses of study. We do not grade adults by years as we do children and young people, but there are distinct life groups the ages of which have something to do with determining the courses to be studied. What shall go into the curriculum is a serious question. The day is past when we think of pouring in a great volume of all kinds of mental pabulum into human minds and expect well-rounded Christian manhood and womanhood expressing itself in definite, progressive, fruitful service for Christ and His kingdom. The Adult Bible Class does not exist simply for Bible Study as such, but for a purpose, and that is the application of its teachings to all relationships in life. A curriculum for adults has practical ends to serve both immediate and remote. It must meet the needs and desires of these diverse groups. The Church must help the adult solve his problems.

Many things enter into our study of the basis of selection. The following are some of the canons

or laws upon which a lesson course is based or judged:

(1) What are its aims? Is it instructional? Does it meet the needs of the pupils?

The ultimate aim of adult study is action. To arouse to definite Christian service. We must keep in mind that religion develops by exercise.

(2) How far does the lesson course realize its aims in Biblical interpretation? Many teachers want their lessons already prepared and ready to hand over to their pupils regardless of right and related Biblical interpretation. Unless the system can be interpreted in the light of life it will avail but little.

(3) What are its points of view; mediæval or modern? Is it constructive? It must not be a critical study, that is for scholars. Members of the ordinary Adult Class are mostly in the thick of life's battle and must have something that will meet their needs and lead to action.

(4) Are its methods pedagogical? The lessons must be teachable.

(5) Is the course a unit from the standpoint of pupils as a whole? Will it give systematic, orderly training?

(6) Has it variety and proportion? Does it use the best in Biblical and extra-Biblical material? Does it recognize the Bible as the chief source book? and does it give the pupil a mastery of the Bible?

60 ADULT PROGRAM IN CHURCH SCHOOL

(7) Does it train workers as well as pupils?

(8) Does it fit into the general policy of the school as a whole? We must keep in mind that the adult curriculum should be a part of the larger curriculum of the school as a unit.

(9) Does it effectively coordinate the Sunday School with other educational and socializing agencies?

(10) Does it develop Christian citizens, that is, does it teach the pupil how to live among others?

(11) Does it fit into the personnel of the class or in other words, is it adapted to the essence and individual needs of the pupils? There are many types of communities, hence many different kinds of individuals which should be taken into account. In the language of Dr. Morris Fergusson, always keep in mind "that the average adult class is not academic in its outlook. They want spiritual refreshing."

(12) The approximate ages of the groups with their different interests and needs is a determining factor.

Miss Blick in her book, *The Adult Department* (Chap. 6), gives the following as "never changing principles to be kept in mind" in the building and selection of lesson courses for adults: (1) The general policy of the school as a whole. (2) The personnel of the class. (3) The object to be attained.

F. Harvey Morse, in *The Men's Class in Action* (Chap. 5), "Study Course Selection under Deter-

mining Factors," mentions, "Class Membership," "The Class Teacher," "Class Aim" and "Balance." Dr. Barclay, in *The Adult Worker and His Work* (page 77), gives, (1) The Membership of the Class, (2) The Teacher, (3) The Ends Sought.

All the foregoing are suggestive and helpful as basic principles in either the building or selection of lesson courses. Keep in mind that any lesson course must be a unit and in it must be found unity, order and progress with a view to reaching a definite aim. Variety is another element that should enter in. The selection of shorter courses for adults is a wise move. It also gives a breadth to one's view-point on life's relationships. There are many angles from which to see life problems and there are many likes and dislikes. There are also prejudices to be broken down and loyalties to be won and built up.

The matter of selecting proper courses is no small task. The curricula of the whole school must be kept in mind with a view to correlation. An adult teacher is wise who can with the counsel of the Superintendent or the Director of Religious Education and the Educational Committee and pastor receive the approval of his class in the selection of right courses of study. This work should be outlined for the year and should be announced in advance. This will create interest and give educational tone to the work of the class and school.

62 ADULT PROGRAM IN CHURCH SCHOOL

The course of study offered is either an attractive or a repellent factor in the life of the class. It should always prove a valuable stimulus to class interest, growth and action.

Most Sunday School leaders and teachers are very busy people. They want help in the selection of proper courses based upon the principles mentioned which will meet immediate and practical needs. Many Adult courses are now offered from which selection may be made. Some of which are as follows:

The International Uniform Lessons which aim to cover the Bible in a cycle of years, but which has never yet been done since their beginning in 1872. In late years this course has improved. It is still used in the majority of schools, but there is a growing desire and increasing demand for something better and more constructive and practical. Some adult classes use the International Closely Graded Units written for young people, viz., "The History and Literature of the Hebrew People," "The History of New Testament Times" and "The Bible and Social Living."

The growing demand for special courses for adults resulted in the issuance of special lessons in 1906 on "The Ethical Teachings of Jesus," followed later by special courses as follows:

"The Christian in Daily Life."

"The Message of Amos."

"The Teachings of Jesus in Daily Life."

"Introductory Course for Parent Training."

"The Message of the Epistle to the Galatians."

"The Christian Ideal of Industry."

Simply the subjects of these courses and brief outlines with the Biblical basis were furnished by the International Lesson Committee. The result was that very few of the denominations, because of economic reasons, undertook further preparation for their use which is to be regretted.

Some Classes may study the Bible by books. That is, spend several weeks on an Old Testament or New Testament book and in a sense master it in its historical and practical setting. Many men and women today are hungry to study the Bible in this way in the light of the present day. The writer knows of a class of men who wanted to study the Gospel of John, but the Pastor and Superintendent bitterly objected in defense of the International Uniform Lessons. The result was that the class was reduced the following Sunday from twenty-four men to four. Some classes are fortunate enough to have an outstanding, well qualified, intelligent person who can outline and give a series of discussions on modern problems.

Selective Courses are valuable. By this is meant the selection of books suitable for adults, which have pedagogical value, personal enrichment and service value. There are many good books from which to select, such as: *History of the Hebrews*; *Harmony Studies*; *Social Principles of Jesus*; *An-*

alytical Studies; Church History Courses; Christian Doctrine; Social Service and Missions; Old Testament Heroes; Life of Christ; Life of Paul; Studies of Comparative Religions; Present-Day Problems; Family Religion; Community Service; Country Life Problems; Christian Stewardship; Evangelism; Adult Leadership; Teacher Training.

The Constructive Studies issued by the *University of Chicago Press* is a fine series of texts of high type. The purpose is to give to religious education the same standard as the Public Schools and higher schools of learning. These courses require genuine work. They give an excellent knowledge of the Bible and furnish opportunity for direct research work and investigation of detailed subjects.

The Scribner's Courses, published by Charles Scribner's Sons, begin with the five-year-old child and teach the pupil at each age period how to live the Christian life at that age, including on through the adult.

The Association Press issues a fine series of inexpensive texts which are especially adapted to men's groups.

There are also many other courses offered by both independent and denominational publishers. It would be well when considering the introduction of a course of study for adults to first write to one's own denominational publishing house and secure the necessary information; then to seek information from other sources. Too great care can not be

exercised in the selection of lesson courses for adults.

QUESTIONS

1. Why are lesson courses a necessary consideration in work with adults?

2. Mention at least five canons or laws upon which a lesson course must be based.

3. How would you proceed to select adult lesson courses for a local Church School?

4. Mention different courses that are offered. Give their merits and demerits.

5. Would you advise the study of the Bible by books? If so, why?

6. What selective courses would you recommend for study?

7. In your judgment, have past methods with adult classes given a fair and comprehensive knowledge of the Bible?

VII

EQUIPMENT FOR ADULTS IN THE CHURCH SCHOOL

THE pupil, instructor, courses of study, buildings and equipment constitute the simple order of any educational system. With the new emphasis on religious education and the Church School there is an additional emphasis and corresponding change in regard to the kind of building and equipment necessary to do the best work and get the best results.

Adults are responsible for the kind of church buildings in the community. The strange thing is that many are content to get along with a cheap, unattractive, poorly located, poorly built, poorly lighted, poorly ventilated, poorly heated, poorly equipped building which is ill adapted for either worship or educational work.

A church building, whether large or small, must have character and individuality. It should be the outstanding and most inviting building in the community. It should arouse the deeper emotions of the soul and thus cause one to think seriously of higher life values and the eternal verities. Ralph Adams Cram says, "First of all a church is a house of God, a place of earthly habitation, wrought in

the fashion of heavenly things, a visible type of heaven itself. From the day when God gave to Solomon the plan and fashion of the Temple down to those wherein our own forefathers lavished their scanty wealth and toiled with devout hands to raise the awful fabrics of mediæval cathedrals and abbeys, this thought has lain as the cornerstone of every one of the great and splendid Churches that brighten Christendom with the memory of devout and reverent times."

It is not necessary to build great cathedrals for many congregations must build humbly. However, the principles of kind, quality, comfort, and adaptability must be recognized and the great objectives such as worship, educational and social service activities recognized.

It is interesting to follow the history, development and changes in church architecture, especially since the introduction of the Uniform Lessons in 1872, and to notice the gradual growth, interest and development along progressive lines of Church School work. The Akron Plan was the first attempt to provide adequate housing for the Church School. It started with the erection of the First Methodist Episcopal Church in Akron, Ohio, in 1867. It was a semi-circular auditorium with a gallery. Both the gallery and the space under the gallery were divided into classrooms. A fountain and flowers occupied the center space, which was lighted by clerestory windows. The fronts of the classrooms

were closed by glass doors. This was the first serious attempt to provide adequately for the Church School. It fit into the Uniform Lessons. The Superintendent was considered the most important person as long as this system of lessons was used. All were in sight with the same opening exercise, the same responsive reading and lesson review of the whole school. Then the Akron plan fit in well, but because of the growing dissatisfaction and increasing demand of Christian education for trained teachers, different lesson material, better methods and the introduction of graded lessons and graded programs, a change in buildings and equipment was necessary.

With the progress of the Church School movement, educational aims were set forth by religious leaders, which include worship, instruction, social and service activities, so that today there is a growing demand for an educational building separate from the "meeting house" or public worship auditorium. However, in many instances a happy combination is made. The Church School building must provide worship and study as well as social life facilities for departmental groups.

The Children's Division includes the Cradle Roll, Beginners, Primary and Junior Departments up to twelve years. There should be separate rooms for these departments sufficiently large, if possible, free from disturbance, in which they may

have their own programs of worship, study and expressional activity.

These departments should be in the shape of a rectangle, ceilings not too high. The approach should be from the outside entrances with very few steps for the little children. The rooms should have sunshine, fresh air, cheerfulness, suitable chairs, tables, cabinets, pictures, lesson material, books, musical instrument and other necessities that should be provided to suit each department. There should also be a cloak room and other necessary conveniences for the little ones. The rooms for these departments, if properly furnished, will provide for the limited social experience and life of the children. In the Junior Department, separate classrooms may be provided or folding screens may be used. Bibles should also be provided for each pupil.

It is a splendid thing to provide for a Mothers' room near the Beginners' and Primary Departments. These two departments may be separated by folding doors.

For the Young People's Division which has the Intermediate, Senior and Young People's Departments, from twelve to twenty-three years inclusive, the requirements are largely determined by the size of the school and its future outlook. Here, too, separate departmental rooms with classrooms should be provided. These rooms should be large and cheerful; plenty of outside light and fresh air;

70 ADULT PROGRAM IN CHURCH SCHOOL

well equipped with built-in blackboards, tables, chairs, Bibles, pictures, maps, charts, cabinets for supplies, hymn books, piano and other necessities.

The Intermediate-Senior groups may use the same departmental room for worship but the young people's group should have its own departmental room and equipment. These rooms should be home-like and sufficiently large for social purposes, for in the adolescent period the social instinct is strong and should be provided for in the best possible way.

The Adult Division or Department should have its own assembly room for worship and its separate classrooms. Some churches provide for the assembly of adults and the young people, but a separate assembly for each group is to be preferred.

Adult rooms should be large, well lighted, well ventilated, cheerful and spacious. Physical environment and comfort have much to do in the way of attracting and holding men and women to the Church School. No doubt that is why they so often select the best room in the Church School building and force the little children and young people to take a less inviting place. Right architecture and equipment have much to do with proper religious impressions and right educational values.

The adult rooms should have comfortable chairs, rugs on floors, walls properly decorated, pictures, charts, maps, blackboards built in or on pivots, Bibles, hymn books, piano, choice mottoes, cabinets,

record books, reading books, magazines, stereopticon, lesson supplies and other necessities. There should also be a place provided for wraps and umbrellas.

These separate adult rooms will provide for the adult social life of the Church and business meetings of the adult groups. Adults should see that special rooms are provided such as the pastor's study, a room for Director of Religious Education and Church School Superintendent, which should be easy of access on week days. There should be a room for secretaries, librarian and treasurer; a teachers' room with table for periodicals, worker's library, one that is cheerful, where weekly and monthly meetings can be held; an exhibit room, opening into the teacher's room, with handwork of pupils, missionary supplies, curios and the like. Public reading and library room, parlors for social life in case of a large congregation and Church School should also be provided. For a small school the departmental and classrooms may be used for social purposes. Also provide a dining room and kitchen for banquet and luncheon purposes. Provision should be made for special entertainments and pageants.

Many blunders have been made in church-building. There has been an awful waste of money and lack of adaptability. Churchly pride, proper Church and Church School equipment have too often been wrongly confused with sinful pride and

72 ADULT PROGRAM IN CHURCH SCHOOL

worldliness. Adults should see that the highest efficiency has the right of way. We are glad that a number of denominations now have church architectural bureaus with Christian architects at the head, who are giving full time to the study and making of plans for Church School buildings that will meet the needs of the child, youth and adult as far as equipment is concerned in sharing in a well-rounded Christian education. It is well to keep in mind that the average congregation constructs one building in a generation which in itself shows the great importance of wisely planning and building for the future.

QUESTIONS

1. What place does buildings and equipment hold in an educational system?
2. Who is responsible for the physical equipment of the Church School?
3. What must first be considered in the erection of a Church and Church School building?
4. For what must the present day Church School building provide?
5. Give a description of each departmental room and the equipment necessary.
6. Describe an up-to-date adult department and classrooms in detail.
7. What other rooms would you have in a modern Church School building?
8. Mention some mistakes that are made in the erection of modern church buildings.
9. What hopeful signs do we have in church architecture?
10. After a careful study of your own Church School building and equipment, what changes would you make?

VIII

ADULT PROGRAM OF SERVICE IN THE CLASS

THE keyword for the Adult Department and Bible Class is *service*. There are those who think that this word is over-worked. Work, doing, action are kindred terms glibly used by so many. Indeed they do have a big place in the life of the Christian. But do we have a well-defined program of service? If all the adults of our churches and Church Schools were to come and ask their pastors for something definite to do, what would happen? Why preach and talk service unless we can present clearly a program that marks out many well-defined channels through which the wonderful variety of adult talents and religious experiences may express themselves in active service. In the religion of our Lord, doing receives unusual emphasis in such language as this: "Be ye doers of the word," "He that heareth these sayings of mine and doeth them," "Inasmuch as ye did it unto one of the least of these." One of the finest things that can be done is to enlist the adult forces of our congregations, Church Schools and communities in a well defined, unified program of Christian service.

74 ADULT PROGRAM IN CHURCH SCHOOL

The Professional Adult Group of the Interdenominational Sunday School Council of Evangelical Denominations and International Association jointly built a standard with the following program of service which has incited many classes to action and is still worthy of practice. It needs to be properly adapted and, if necessary, enlarged. It is arranged under five heads:

A. In the class, to—

- (a) Increase class membership.
- (b) Maintain and operate a standard organization.
- (c) Win all members to the Christian life.

B. In the local school, to—

- (a) Give loyal support to the Church School.
- (b) Assist in providing facilities for the religious training of the children and young people.
- (c) Assist in securing adequate provision for social life.

C. In the local church, to—

- (a) Secure church attendance.
- (b) Provide trained workers for all departments of church work.
- (c) Assume some definite responsibility for boys and girls.

D. In the home, to—

- (a) Promote regular Bible study.
- (b) Seek to develop family religion.

- (c) Encourage good general reading and the study of parental responsibilities.

E. In the community, to—

- (a) Assume some definite social service task.
- (b) Cooperate with other social service agencies.
- (c) Promote adult class and department missionary standards.

Organized activities are the natural outcome of class organization and proper instruction. The adult naturally demands something more than instruction. He seeks an opportunity to serve, but like the child and youth he must have proper leadership. Expressional activities soon develop in connection with the organized class. Hence there must be definite tasks in connection with the class.

It is important that this program of service be Christian built around and expressed through the Christian life. In this chapter we wish to follow the main heads of the suggested outline given by the International. The reader no doubt will think of many helpful activities not recorded here.

Program of Service in the Class.

(1) *Increase the class membership and attendance.* Many classes remain small, are static and lifeless things. With the unchurched multitudes of men and women in every community there is no reason why each school should not have one or more large, growing adult classes. But growth is a matter of health, health is a matter of proper atmos-

76 ADULT PROGRAM IN CHURCH SCHOOL

phere, diet, observance of the laws of hygiene and proper exercise. Unless a class has well defined and carefully executed plans it cannot be at its best numerically. The following suggestions will help greatly:

Develop class loyalty. In proportion as one is loyal to any cause or organization will cheerful and willing service be rendered. When one is loyal he will tell others and will give his personal presence in the enterprise to which he is attached. A person will not boost any project to which he is not loyal.

Personal solicitation on the part of teacher, officers and members of the class is invaluable in enlisting members. There are various ways by which this can be done. One of the best is by organized home visitation. Personal contacts and letters prove of great value. Here the membership committee can do a fine piece of work.

Wise and thorough publicity is a class builder. The public press is always glad for news items, more and more religious items are finding their way into the newspapers. High-grade printed matter; hotel announcements and feature matter, special invitations, electric signs and paid advertisements and other methods of publicity are class builders.

Class socials, class prayer meetings, class parades, class picnics, class photos, class debates, class contests, other social gatherings such as excursions, Father and Son banquets, Mother and Daugh-

ter banquets, lectures, concerts, special addresses, stereopticons, travelogues, and well selected films and class athletics all stimulate through unified social and mental contacts and result in increased enrollment, enrichment of life and class loyalty.

A careful record of each member of the class, a growing prospective membership list and a well kept visitor's record furnish ample opportunity for a growing class. All this is to be coupled with a carefully defined and properly executed follow-up system. The absence from the class on the part of any member should be recognized at once, and an effort be made to ascertain the reason for absence.

(2) *Maintain and operate a standard class organization.* For a group of any kind to organize is a natural thing. The adult class should know its standard and make every effort to maintain a standard organization.

It must provide a regular time for the election of its officers. These officers should be carefully chosen because of fitness and ability. The custom, too often practiced by religious organizations, of keeping the same persons in office from year to year without little thought or concern for efficiency and worth-while results is destructive. Many organizations would take on new life if there was a change in the official staff, and many adult classes would grow and do great things if attention would be given to the importance of right officers and committees, and if necessary a change in teachers.

78 ADULT PROGRAM IN CHURCH SCHOOL

There should be a regular time for the class business meeting. A monthly meeting is necessary for the highest efficiency, with called meetings for special purposes. Stress the regular monthly meetings. Regularity and a stated time and place have a valuable effect on each member of the class, give solidarity to the group and augment the interest and activity of all.

Be thorough in the business of the class at both the business and class sessions. Loose business methods is a poor policy in any line. That is why the church has not made greater progress.

The president of the class should be an executive interested in the highest good of the class and its members. He should be faithful, a student of best methods and should seek the counsel and help of his associate officers and members of the class. He should share with the vice-president in the administration work of the class.

The secretary of the class should be a person who is intelligent, can write well and neatly, is faithful and keeps a careful record of every business action of the class as well as a careful record of each member of the class.

The treasurer should see that all offerings are planned for and recorded, and all bills paid by order of the class. He should acquaint himself with church benevolences and promote Christian stewardship. A copy of the Constitution and By-Laws should be in the hands of each class member, and

the president should have in his possession a copy of *Robert's Rules of Order*.

The class session and its program is of the utmost importance in building up the class and in the maintenance of a standard organization. The program must be prepared in advance, with worship and study primarily in mind. The Bible must have a prominent place. The social atmosphere must be warm, bright and inviting. The teacher must largely control the time and trend of the lessons and be a big factor in maintaining class interest. He must avoid arguing a lesson. Very little time should be given to business. The class period is a study period. Where there are a number of classes that meet in adult assembly before the class study period, the adult supervisor or superintendent should avoid long worship program and numerous lengthy announcements.

(3) *Win all members of the class to the Christian life and church membership.* This means evangelism. One of the best types of evangelism is the personal type. Hand-picked men and women for Christ and the church are better stabilized in their Christian faith and conduct. The class by gathering in the unchurched adults of the community furnishes a rich field for sowing the word and reaping the harvest. If more of this were done we would have a more intelligent evangelism, and men and women would get a firmer grip on God and the eternal verities.

Dr. W. S. Bovard in his book *Adults in the Sunday School*, page 134, says, "The Church has tried a great variety of ways and means for bringing the unenlisted groups of people into vital relationship with the Church. The method known as 'The protracted meeting' or 'The revival campaign' has secured a large number of religious professions. In many instances the number of converts actually 'planted in the house of the Lord' has been pitifully small compared with the number reported as the result of the campaign. The organized Bible Class is proving to be an effective means for the conservation of the results of the revival meetings. It is also effective in completing much work that the revival only began."

A brief lesson course on evangelism would add great value in preparation for this work. A fine little volume for this work is *The Evangelism of Jesus* by Ernest Clyde Wareing, issued by the Abingdon Press. It contains six studies in the personal evangelism of our Lord and is well adapted for Adult Bible Class study. Or *Individual Work for Individuals* by H. Clay Trumbull, published by the Association Press, would also be helpful.

It is not enough to win the allegiance of a person to Christ. Church membership is vital. One cannot reach his highest Christian development without the church. To the new Christian the highest value and benefits of church membership should be set forth. No one should be better fitted for this

work than the teacher. It should be made clear that church membership is valuable and indispensable because it helps the Christian in his life development; because of its fellowship; because of its uplift through public worship; because of its concern for the great things of God at home and abroad, and because it is God's organized agency for the world's redemption.

Let each one consider well the foregoing with a view to making the class a worth-while working unit of the Church School.

QUESTIONS

1. What is the keyword for adults?
2. Give the outline of the program of service as found in the Adult Standard.
3. How would you increase the class membership?
4. What is meant by "maintain and operate a Standard class organization?"
5. Of what value to a class are regular class business meetings and thorough business methods?
6. Why is the class session and its program of great importance?
7. How can the adult class be made a strong factor in evangelism?
8. Why urge church membership?

IX

ADULT PROGRAM OF SERVICE IN SCHOOL AND CHURCH

THE class is an integral part of the school. A class that fails to recognize this is a hindrance to the success of the total program. It must work in harmony with the Adult Department and the school as a whole.

Some classes show a wrong attitude due to ignorance and in some cases due to personal dislike for the pastor or superintendent, and sometimes because of downright stubbornness. This is sinful and destructive.

The Adult Department leaders should be thoroughly acquainted with the aims and programs of the school as a whole and put forth every effort to secure the enlistment of the class teachers and officers in a whole-hearted manner. Every effort should be put forth to have each officer and teacher present at the meetings of the "Workers' Council" which acts as a bureau of information, a planning and promotional agency of the whole school and a factor in solidifying the working forces and giving cohesiveness to the school.

The class should be well-informed on the school's

program of worship, its program of instruction, its program of evangelism, its program of finance and giving, and its program of action or service. The school must be a whole in aims and effort if the best results are to be achieved. This does not hinder in the least the operation of the law of adaptability to the different life groups.

The Adult Class should help provide facilities for the adequate religious instruction of the children and young people and undertake related work such as conducting boys' clubs and girls' clubs and kindred organizations. In too many schools the children and young people have been exploited by adult organizations, and much of the work has been money raising and other activities without any educational aims. Adults must have faith in children and young people if they would provide for their highest good.

Adult Bible Classes should provide teachers and substitute teachers for other departments of the Church School. If Christian men and women are unwilling to assume the leadership of boys, girls and young people where shall we go for such leadership? The writer heard a young girl in her later teens give an address at a State Sunday School Convention. She said, "There is no such thing as the boy problem or girl problem. The problem is one of leadership. The young people are not a problem. Give us right leadership and try us." This young girl spoke a truth and fact that should have

84 ADULT PROGRAM IN CHURCH SCHOOL

serious consideration. When adults learn to believe this fact and hear the call of our youth, a great human leakage and loss in our Church Schools will be stopped and many latent adult forces hitched up in definite Christian service.

The Adult Class should secure adequate provision for the social life of the school. Here many men and women because of the daily grind in life lose out and fail to recognize the value of play, healthful amusement, games and recreation, all of which are helpful and necessary to a well-rounded Christian life. Indeed in the whole program of the Church School Adult officers, teachers and pupils should give the heartiest cooperation.

The Adult Class must provide a program of service in the church. "There should be a real feeling of partnership between the organized class and the church." The pastor should feel that the adults are back of him, by him and with him in loyal support of all church interests. It is the business of the class to know the church program and then help carry out that program. It is also the business of the pastor to see that the adults know the church program.

A constant united effort should be made to secure church attendance. The common complaint today is lack of church attendance. There may be some grounds for this complaint. There are no doubt reasons. The complaint with many is in regard to the children and young people. The fact is that

a great many of the church members do not attend public worship regularly and it is certain that the large majority of non-church members do not. Many reasons may be given in partial answer to these conditions.

The reasons why children and young people are not found in greater numbers in the public congregation can be briefly stated as follows: Negligence and indifference on the part of parents; lack of parental authority; lack in example and discipline; absence of religious observance in the home; non-Christian homes; too many outside interests on God's Holy Day; oftentimes lack of personal interest and personal contacts on the part of the pastor, church officials, Sunday School Superintendent and other adults; "over adultism" in the public church service; making Sunday an end in itself on the part of adults, no encouragement given to attend the Church service.

In order to have church attendance, members of the Church School must be taught to exalt public worship, and it must be adapted to the interests and needs of every life period. Worship must be made a definite part of the religious education program of the local church. Through leadership training and higher education we must make it possible for the church to secure a high type of pastoral leadership, which recognizes and provides for all groups in the sermon and worship program. There must be the heartiest cooperation on the part of all the

86 ADULT PROGRAM IN CHURCH SCHOOL

adults found in the Adult Bible classes and church membership. Instruction on this important matter must begin by the parents and a new emphasis placed on the family pew.

The Adult Bible Class should furnish trained workers for all departments of the church; should cooperate with the pastor and Church Board in working out and putting into execution a correlated and coordinated program of religious education and evangelism; should introduce and practice business methods in the work of the church; should assume some definite responsibility for children and young people; should heartily endorse and make possible a program of Christian stewardship and get under the finances of the church whole-heartedly and sacrificially and assume some definite responsibility for the children and young people.

The reason many churches are so poorly supported is because Christian giving has not been made a definite part of the curriculum of our Church Schools, and adults have not been shown that the stewardship of property is as essential as the stewardship of time and service.

*The Adult Class should aim to train a lay leadership which today is one of the greatest needs. F. A. Agar, in his little book, *The Competent Church* (Chap. 8), says, "A competent church has not only pastoral leadership, but also a properly developed, well trained lay leadership. . . . The average church is incompetent in the face of its*

task because there is only a pastor, some untrained lay officials, and the mass of members. There is no developed sense of accountability. . . . Lay officers, carefully chosen and then well trained, will command the respect and following of the church membership. Without such a group, the church can never be fully competent in the face of its important tasks. With a group of well-chosen, fully trained officers, the church will produce results that will bring in a sense of achievement and a spirit of victory. Such a church will be really competent for its great task." This work belongs to the adult group or groups and should be supervised by the pastor.

The adults should render service in the visitation of the sick and aged; in conducting special meetings for men and women, in conducting or helping to conduct evangelistic meetings, in providing evangelistic teams and choruses, in attending the midweek or church night services and in helping to build up the Sunday evening services.

An Adult Class can occasionally take charge of a service and thus augment the efforts of the pastor. The minister is wise who frequently counsels with his adult leaders and teachers, who aims to get their view-point and reaction in regard to the many different phases of church work that give him so much concern. Not until the whole church knows the whole program of the church can we expect all groups to function properly and large achievement

88 ADULT PROGRAM IN CHURCH SCHOOL

wrought. The Church School must know the church program, and the adults are responsible for both the Church School and the church.

QUESTIONS

1. What relation does the Adult Department and Adult Class sustain to the school?
2. Why should the Adult Class help provide facilities for the children and young people?
3. Who should provide teachers and substitutes for the children's and young people's departments of the school?
4. Who is responsible for the social life of the school?
5. What relation does the Adult Class sustain to the church?
6. Who is responsible for church attendance, and how can church attendance be secured?
7. What can you say about the Adult Class furnishing trained workers for all departments of the church?
8. How can the church secure a trained lay leadership?
9. In what other ways can the Adult Class render service to the church?

X

ADULT PROGRAM OF SERVICE IN THE HOME

THE home is the first place where we learn to live together. Here we find parents, brothers and sisters and sometimes grandparents in one group. It is the little child's world and constitutes for a time its total environment. As the child grows from year to year its environment enlarges and reaches beyond the immediate family. The child changes with the changes of its environment and its social contacts.

Parents are responsible for the birth of their children and to a large degree for what their children become. What the children become determines largely what society is. The home exists for the family and the family is the basic unit of society. Not all children are born equally or under like conditions, which conditions are determined largely by their parents, such as economic, educational, social and religious. Some children are born in homes of extreme poverty, ignorance, vice and ungodliness, while others are born in affluence, wealth, intelligence, culture, virtue and godliness, while many are born in homes of moderate circumstances. These conditions coupled with

90 ADULT PROGRAM IN CHURCH SCHOOL

heredity are determining factors in the future growth and character of the child. We cannot and dare not stop with these conditions and leave the child to itself to grow like Topsy, but there must be nurture and training.

Parents are the parties who are largely responsible for the product the home turns out. "He that provideth not for his own hath denied the faith and is worse than an infidel." The home is rapidly changing, due to the migratory spirit of the people, complexity and laxity in living, rush of the age, greed for gain, abnormal indulgence in pleasure, the changing position of women, and the growing low estimate of marital relationships as is shown by the granting of divorces on the least provocation. With too many, "home is the place we stay when we have no other place to go."

It is the business of the Church, through its adult department and Bible classes to change things and to see that the home turns out the right kind of product. Of course this must be done largely through parents' classes. However, the majority of the members of regular adult classes are fathers and mothers. These classes must cooperate with other existing agencies that have to do with child nurture and family life.

The home must turn out the right physical product. The child is a physical being. There is a close relationship between its body and its mental, social and religious nature.

Parents must be taught to provide proper environment, nourishing food, proper clothing, play and sufficient sleep for their children. The physical child becomes what it eats and drinks. Its health depends upon proper comfort of body and fresh air. Play is constructive. Sleep is a protective reaction, a daily miracle. Parents are responsible for providing these things.

They should provide further in other ways for the health of their children. They should be taught to appreciate and cooperate with the agencies that are showing interest in the prevention of as well as in correcting physical defects in childhood, such as malnutrition, eye defects, nose and throat defects, bad teeth and also the care of the teeth. Health depends upon vital bodily conditions. Parents must also be taught to guard their little ones against children's diseases.

The home must aim to turn out the right mental product. Parents are responsible and must learn how to help to do this. There was a time when the family was the only educational institution, but with the development of civilization, educational systems have arisen with numerous educational agencies at work in the interests of the child, none of which can take the place of the home.

There are normal, sub-normal, super-normal, precocious, dull and other kinds of children. The Church School, through its Adult classes, should cooperate with the homes of the church and com-

munity in the best possible manner in preparing the way for the mental development of God's little ones. This can be done by learning to know the child's mind and how to meet its needs; by providing in the home proper literature, books, pictures, stories and music suited to the different life periods; by giving personal attention and drawing out its interests, answering its many questions; by conversation and the use of good language; by taking walks, hikes, visiting parks and other scenes of interest, and by travel; by the study of nature in all its forms, such as birds, animals, plants, trees, flowers, rocks, mountains, the heavens, waters and the like; by being concerned and showing an interest in the child's school life, his courses of study, teachers, games, playgrounds and associates.

Much depends upon the attitude of parents toward their children, and the attitude of parents is determined largely by the Church School. There is no reason why the majority of homes should not turn out an intelligent, worth-while mental product.

The home should turn out right social product. One cannot be religious unless he is social. Religion has to do with relationships between the individual and God, and between the individual and others. These relations are both spiritual and social, and are inseparable for "no man liveth unto himself."

The family is a social unit. It is made up of parents and children. There are certain ties that bind and give solidarity, such as the tie of blood

relationship, the common struggle for existence, the effort for food, shelter, health, pleasure and the like, ties of common interest and environment. One can readily see that the family is a social unit, hence its religious education must be social as well as individual. If left to go without the religious content the result will be a social product which falls way below the Christian ideal and is destructive not only to the individual but to society as a whole. Adults are responsible for a program of religious education that gives the highest social ideals, and the greatest social enrichment to the individual and that helps him to find his place in life and fill it with the highest degree of efficiency in the larger group. In the words of Dr. Cope, "Religious education means the training of persons to live the religious life and do their work in the world as religious persons."

The home must aim to turn out a religious, a spiritual product. The child has religious capacity. He is a spiritual being. He is more than animal. Heredity, environment, instruction, experience, God, enter into the making of his personality or character.

When the child is seen as he actually is under all the conditions mentioned and all the complex relationships in life, one does not wonder at the emphasis placed on his religious instruction and training, so that he may be able to make right choices and at the proper time openly for himself

94 ADULT PROGRAM IN CHURCH SCHOOL

accept Jesus Christ as his personal Saviour and Lord, and live the Christian life.

Religious instruction must begin early. We must keep in mind that a Christian child is the product of a Christian home. Parents are responsible. Adults should be taught the simple ways of training the child in religion, and these ways should be emphasized from time to time. The following are a few of them:

1. *By example.* This means parental conduct, language, temper, habits, attitudes, etc. There is a period in every child's life of "unconscious assimilation," when all that surrounds him becomes a very part of his life and when the law of imitation acts largely. Professor Weigle says, "It is from the behaviour of others that we draw the models for our own behaviour."

2. *By means of religious conversations in the home.* Parents should be able to answer a child's questions about God, about himself and concerning the things he sees about him. They should talk favorably about religion, about the church, about Christian people and Christian activities.

3. *By means of right environment in the home,* such as religious pictures, religious literature and other reading matter, proper games and a wholesome social atmosphere in general.

4. *By means of religious instruction,* telling Bible stories, other stories, Bible reading, good

music, singing of hymns, prayers, grace at the table and family prayers.

All of the foregoing enters into religious nurture and genuine family religion. The child is a whole person, who in a fourfold way, grows naturally and normally like Jesus did if properly taught. "And Jesus increased wisdom and stature and in favor with God and man." (Luke 2:52.)

Family worship should have a prominent place in every Christian home. Parents owe it to their children. Many excuses are offered for not having family worship, but none will stand the test. Parents take time for everything else. If there is the will on their part there will be time to spend a short period each day in the Christian nurture of their children and in fellowship with them.

Dr. Biederwolf gives the following ten reasons why every Christian home should have a family altar:

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than

96 · ADULT PROGRAM IN CHURCH SCHOOL

conqueror over every unholy thought or thing that arises up against you.

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrude into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will powerfully reenforce the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

Instruction should be given the members of the class on how to conduct family worship. The following are simple, easy forms of worship in which all families can share:

1. The return of thanks at meal-time.

2. The reciting of familiar passages of Scripture.

3. The reading of choice selections from the Bible or from specially prepared books, or the Daily Bible Readings of the Church School lessons.

4. The singing of familiar hymns.

5. The practice of prayer by members of the family circle.

6. The teaching of children's prayers at bedtime and the practice of bedtime prayers by the older members of the family.

7. The providing of Christian literature that will meet the needs of all members of the family.

8. The whole family attending the Church School and public worship service on the Lord's Day.

Parents should put religion into action. They should lead their children to Christ and into church membership. This is the greatest thing anyone can do for their children. They should have the children share in the religious practices and work of the home. They should also have them share in helping others. Parents should show an interest in the agencies that provide for the religious instruction and training of the children and young people, and encourage their attendance at the Church School, public worship and Christian Endeavor, as well as their participation in proper week-day social and religious activities and healthful recreation.

In its program of service in the home a careful

98 ADULT PROGRAM IN CHURCH SCHOOL

survey of the home life of each family should be made. Definite study courses on family life should be given, and every effort possible should be made to lift each home to its highest efficiency, physically, intellectually, socially and religiously.

Impress upon the parents that the most valuable legacy that they can leave to their children is Christian character and the memory of their godly lives, "Their children shall rise up and call them blessed."

QUESTIONS

1. Who are responsible for the product of the home?
2. How can the home turn out the right physical product?
3. What should the home do to produce the best mental product?
4. What is meant by the right social product of the home? How can parents help?
5. What do you understand by the religious and spiritual product of the home?
6. When should religious instruction begin? In what ways may parents teach religion?
7. What place should family worship have in the home? Give reasons for family worship.
8. Mention forms of family worship.
9. What is meant by parents putting religion into practice?
10. What contribution has family religion made to your life?

XI

ADULT PROGRAM OF SERVICE IN THE COMMUNITY AND WORLD

THE mission of the Church is to serve the community and to help make it Christian. Too many churches have made the serious mistake by putting the emphasis on "going to church" instead of the church going to the people. Men still write on the theme, "How To Secure Church Attendance," and all kinds of devices are used as attractions to get people to come to religious meetings of various kinds. Not until the church clearly defines and understands its mission and actually carries out the ideals set by Jesus who said, "Go and teach," can we expect this problem to be solved.

It is the business of the Church to serve the community by means of her ministry and organized agencies. The Church must be a vital part of the community life and must be the main factor in creating a community feeling, conscience and will that are Christian. Hence the church is responsible for the citizenship of the community or, in other words, the making of a good neighborhood. What are the elements of a good neighborhood? The an-

100 ADULT PROGRAM IN CHURCH SCHOOL

swer is, it is Christian; it is a safe place for the children, and provides for their natural and normal fourfold development; it has good schools, has high standards as to sanitation, health and safeguarding human life. It takes pride in beautifying its homes and all of its environment, aims to have the best form of government possible, and elects men and women to office who are above reproach. It emphasizes and practices the spirit of cooperation in all community interests, sees that all its citizens share in the productive life of the community and share also in its blessings; always extends royal welcome to strangers with the understanding that they are expected to conform to the aims, ideals and life of the community. It makes the church an indispensable agency and places it before every other organized agency for creating ideals and in stimulating its citizens to a life of unselfish service to others and in ministering to all human needs. It exalts childhood, youth, adult life and old age. It is a community that aims to establish the Kingdom of God among its citizens, and reaches out in the spirit of brotherliness and helpfulness to all other communities and into the remotest parts of the world.

There are many different types of communities. This makes it difficult to outline a community program of service that can be put into action universally. One of the best things to do is for the class to study carefully its own community, noting care-

fully every phase of its life and its needs, and then devise the best method of procedure to bring about the desired results. Here are some things that any adult class or group of classes can do to an advantage and for the highest good of all.

1. Study carefully and definitely the social, industrial, economic, political and religious conditions of its community. This may be done by means of an organized survey. This is better done cooperatively with a purpose of the functioning of all existing Christian agencies and community uplift. It would be well to provide a map of your community or city which will add greatly to the efficiency of the work.

2. Have a thorough acquaintance with and a friendly spirit toward all other religious and social service agencies at work in the community, viz., Bible Class and Adult organizations in other churches, clubs, Y. M. C. A., Y. W. C. A., charity and philanthropic organizations, Federal Council of Churches, community training schools, fraternities, etc.

3. The class can help plan for cooperative community evangelistic meetings, gospel meetings in neighboring communities, and provide gospel teams and wagons. It can also hold regular religious services in the county jail, workhouse, infirmary, hospitals, in shops and factories, in tourist's camps, on streets, assist in city missions and conduct mission Sunday Schools and assist in other services.

102 ADULT PROGRAM IN CHURCH SCHOOL

The class can do a splendid thing for the community by providing lecture courses, entertainments and motion pictures of a clean and uplifting character, also by working for wholesome recreational facilities such as playgrounds, athletics and games that will be profitable to children, young people and older ones.

There should be united effort to remove all destructive and vicious influences from the community, and to aid officers and other agencies to sustain law and order. Help should be given to relieve distress of every sort, protect the weak and helpless, and care for the poor, to improve living conditions, secure home accommodations, to secure employment for the unemployed. Aid in social settlement work, friendliness, and brotherliness toward the foreigner and their instruction in citizenship should be a part of this service.

Every adult class should be a force and factor in civic righteousness. Once men and women apply their religion in a sane, Christian, practical way to community life, God's Kingdom will come and His will be done on earth as it is in heaven. Where there are different classes in the same community they should be mobilized under an adult class federation for common community tasks, and be ready to unite with other agencies and movements for the good of the Kingdom.

Adult Bible classes should study national, international and world problems with a view to sharing

in their solution. The world is not so large as it used to be. With rapid transit by land, sea and air, with telephone, telegraph and radio, the nations and the continents have been brought close together and have become neighbors. Because of this there must be neighborliness and we must help solve each other's problems.

Great movements are on in our country with which all men and women should be acquainted. National activities in which Adult Bible classes can make themselves felt keenly, such movements as child welfare, good health, better education, industrial efficiency, better homes, Americanization, better amusements and moral reform are calling for help.

Adult classes should become thoroughly acquainted with the great national, international and world movements, such as the International Council of Religious Education, the Federated Council of Churches, the World's Sunday School Association and the great reform, law enforcement and Missionary movements. Then they should support them through intercession, financial support, by giving service and by infusing into the church a burning zeal for Christian missions in its various aspects. Each class should send representatives to conventions, institutes and various kinds of gatherings with a view to keeping informed and participation in all progressive movements.

The Christianization of the world is the task of

104 ADULT PROGRAM IN CHURCH SCHOOL

the church. The church's first problem is a *home problem.* The millions of foreigners mingling together, representing all nationalities, in the language of W. E. Doughty, "are challenging America to demonstrate the truth of those principles of freedom and democracy of which such boast has been made in days gone by." The adult Christians are the ones who must largely give this demonstration. The Christian religion is a world religion. It knows no nationality, no race, no color.

The Adult Bible Class should also know the Missionary program and activities of its own denomination and give its full strength and support to the work. Adults should encourage choice young people to devote their lives to definite religious leadership at home and abroad, and back their work with their most earnest prayers and encourage them with their generous financial support.

Unless the adults will provide in the program of religious education for the Church School the training of their children and young people in Christian Missions, we cannot expect a church membership with the vision and passion of Christ. Neither can we expect to save a lost world. Definite courses in mission study should be provided for all adults.

They should also be friendly and cooperate most heartily with other denominational and interdenominational Missionary movements. In proportion as adults are interested in community and world interests, in like proportion can we expect to

grow an intelligent generation of children who will have the mind, spirit, vision and purpose of the Master.

We must cast aside selfishness and include all people and all nations in the Christian program. Race prejudice must be broken down. We must Christianize the whole social order, business, economics, politics and every phase of human life. We must avoid Pharisaism and be willing to sit and counsel with other nations in the solution of their problems and world problems.

QUESTIONS

1. What is the relation of the church to the community and how can she best serve the community?

2. Are communities all alike? Give from your own observation different community types.

3. What are some of the things that a class or classes may do for the highest good of the community?

4. Why should adult classes study national, international and world problems?

5. Mention some of the international and world agencies with which there should be hearty co-operation.

6. What is the greatest task of the church?

7. What should be the attitude of the adult class to its own denominational missionary program? and other missionary movements?

8. What is the attitude of adults in your own Church School toward community life and world problems?

XII

HOME AND EXTENSION DEPARTMENT

WHEN we look at the above terminology we naturally think of this department being closely related to the Adult Department and classes. Originally the Home Department was understood as an all inclusive organization for the aged and shut-ins who were unable to attend the Church School. It was founded by Rev. W. A. Duncan, Ph. D., of Syracuse, New York, in 1881, and was adopted by the seventh International Convention at St. Louis as an integral part of the great Church School movement. While in some respects its work has been done imperfectly and inefficiently, yet it has proven itself a blessing to many. Later its scope was widened and its name changed to the *Home and Extension Department* of the Church School.

Its place and purpose should be clearly defined before making it a part of any local school. It is not primarily in the local school. It is an organized arm of the school that reaches into the homes of the community and enlists in various forms of religious education, training and Christian service, those who are not in attendance at the regular ses-

sions of the Church School. This shows the important place it holds. It helps answer the question how can the church reach the people who never come to its services?

It is Jesus' method of teaching and training. He went where the people were.

One of the aims is to create and sustain interest in religious education on the part of those who do not have the privileges of attending the regular church services and Church School sessions. This department finds its logical setting in the Adult Department of the Church School, and each School should make this phase of its work a definite part of its program. The American Church and Church School leaders are prone to stress the group idea, organization and technique to that extent that they forget the smaller units, the individual and the home.

In defining the make-up of the personnel and program of this department we would include the following:

A Cradle Roll doing constructive educational work in homes where there are little children; with the mothers who cannot attend the school services. The enrollment of children to be instructed by the mother or visitor, credit to be given for the work done and the usual promotion made from grade to grade. This enrollment should be made in the class of their own grade in the Church School proper, with a view to sharing in class events and enabling

108 ADULT PROGRAM IN CHURCH SCHOOL

them to say "Our Class." All young people and adults should also be enlisted who are unable to attend the school sessions. Extension classes should be provided for both attendants and non-attendants of the same life groups. The sick, aged and shut-ins with suitable ministry and lesson material should receive special attention. If possible each should be enrolled as an extension member in a class which they may feel is their own.

The very best lesson material, the same as used in the school, should be provided for the different life groups. Books for special reading should also be provided for the young people and older members of the Department. It is possible to give this department the full significance of its name by extending its privileges to many unchurched families both near and distant, and thus enroll whole families in reading, study and training.

Special Days and Occasions should be set apart by the Church School for this department such as "Home Extension Department Sunday," at which time all members are invited to attend the Church School session and public worship, when the pastor will preach a warm-hearted sermon adapted to the occasion and give an opportunity to receive the rite of baptism and to unite with the church. The members of the Adult Classes of the Church School should be asked to bring their baskets and serve luncheon when all members of the Home and Ex-

tension Department should be invited to remain as their guests and share in the fellowship.

The result of such procedure and service cannot help but be good. It will mean unity of purpose, spirit and action on the part of the whole church and school in the entire community. It will teach the lesson that Christian instruction, training and service are not confined to the walls of a building called a church or parish house. It will mean frequent additions to the regular Church School, definite decisions for Christ and church membership. It will mean enlistment in definite church work for community and world betterment, and will give cohesiveness to the entire church and school membership.

In order to organize a Home and Extension Department the following general principles and steps are necessary:

1. Create a proper atmosphere on the part of the church and school.

2. The secretary of the school should be authorized to write to the denominational Board and State Council of Religious Education for information and printed matter in order to know how to proceed.

3. The management of the Church School or Adult Division should vote the organization of a Home and Extension Department.

4. The pastor should devote a morning service in presenting the matter to the congregation for the

110 ADULT PROGRAM IN CHURCH SCHOOL

purpose of securing the cooperation of the church members and of the Church Board.

5. The matter should be brought before each young people's and adult class with a view to interesting them and enlisting their help.

6. A definite time should be set when the Church School authorities and leaders and teachers of the young people's and adult classes should meet for the formation of an organization and the selection of the following officers:

Superintendent, Secretary, Treasurer and Visitors, whose qualifications and duties, briefly stated, are as follows (taken from International Leaflet No. 321):

(a) "*Superintendent* — The Superintendent should be a consecrated man or woman who has an experimental knowledge of and enthusiastic regard for Bible Study and Family Religion as necessary factors in producing substantial and virile type of individual, social and national life. He should also have a deep conviction of the vital place of the home in the whole program of the church of Jesus Christ. He, or she, should, with patience, persistence, and tact, map out the field, select, appoint (subject to church requirement), and instruct workers or visitors; also make regular quarterly reports to the management of the Adult Division or main school."

(b) "*Secretary and Treasurer*—Where the school is large enough, a secretary and treasurer

will be needed. One person can and may fill both places, and the duties are such as are common to such officers. In small schools these duties can be discharged by the Superintendent."

(c) "*Visitors*—The visitors or workers may be men or women. Their work should be to secure members, deliver to them the quarterly lesson helps, call on them at least once each quarter (better oftener) and endeavor to interest them in the varied activities of church and school. The visitor's relation to the Home and Extension Department member is that of a Christian friend; to the Sunday School superintendent, a co-laborer; to the pastor, an earnest assistant in his pastoral work.

"Great care should be used in selecting visitors. They should be patient and tactful, thoroughly consecrated, and should manifest their personal appreciation of Bible study and Family worship by its daily practice. They ought to be growing Christians with a keen appreciation of the place of religious education in the making of Christian character and efficient church members. They should make quarterly reports of their work to the Visitors' Council meeting and the Home and Extension Superintendent. Systematic effort should also be made to induce the Home and Extension Department members to attend the class of which they are associate or extension members."

The organization should be simple. The visitors should be carefully selected from each Division of

112 ADULT PROGRAM IN CHURCH SCHOOL

the Church School. The work should be carefully planned, meetings of the officers and visitors should be held regularly and reports given to the school from time to time. The size of the school will be a determining factor in the organization, at least in the number of visitors who should be selected because of their fitness.

The Superintendent may be recognized as an assistant superintendent of the Adult Division, and this acts as a connecting link between the two departments.

Ways of Working (from International Leaflet No. 321):

“There is no inflexible way of building up a Home and Extension Department. The ideal plan is to have a house to house visitation, which gives the minister a complete list, by the people’s own expression, of all families and all unattached individuals who have a preference for his church. Where such visitation has not been held, or may not be immediately practicable, the nearest approach to it may be obtained as follows:

“1. Make a record of all families and unattached individuals on the minister’s visiting list, which will of course include all church members.

“2. Secure, by cooperation with the school officials, a list of all families whose children are either in the main school or on the Cradle Roll, and comparing it with the other, add such as were not on the pastor’s list.

“ 3. Check off all who are already in the main school, and divide the remainder amongst the visitors, having regard not only for geographical area, or convenience in calling, but for the influence each may possess through age, sex, friendship, business or other basis of congeniality. Aim to secure every one as a member either of the main school or of the Home and Extension Department.

“ 4. On the Sunday when the matter is presented from the pulpit, if enrollment cards are in the pews, the minister's advocacy may secure many members.

“ 5. If a clear sympathetic appeal be made to the scholars in the Sunday School, they can secure many members amongst their own families.

“ 6. After all this, make a re-survey of the field, visiting every untouched spot, and remembering especially those whose need gave the Home and Extension Department birth—the shut-ins and the shut-outs. Many of them are in public institutions, such as prisons, asylums and hospitals. Many are on duty in fire stations, railway stations and yards, on police patrol, and in hotels and restaurants. There are also doctors, nurses, druggists, and others in great variety.

“ 7. Visitors should try to avoid a patronizing or I've-come-to-do-you-good attitude. The impression should not be given that you believe they do not now read the Bible and pray. Better begin by inviting them to the Church School; then if you do

114 ADULT PROGRAM IN CHURCH SCHOOL

not succeed, the way is open for proposing connection with the Church School through the Home and Extension Department.

"8. In some small schools where it seems impossible to find those who will lead in the work as Superintendent and Visitors, the Home and Extension Department may be organized with the assistance of the teachers. The visitors may be the pupils, who will carry the lesson papers to their homes and bring the reports at the end of the quarter.

"9. In some places the township plan has seemed the most feasible for carrying on the work. The schools of a township elect a township superintendent who, in turn, appoints from each school an assistant and visitors. Once a quarter they have a township "Visitors' Meeting" and the results are reported by and to each school. This is an especially helpful way of working in rural communities. While denominational lines are respected, over all there is a broad spirit of Christian comity and overlapping effort is avoided.

"10. There should be unity of effort and constant exchange of membership prospects. All prospective members who might be induced to attend the school, or whose cause for absence is temporary, should be placed in charge of some one of the visitor-representatives of one of the adult classes of the school. All persons who seem permanently excluded, should be entrusted to the superintendent

and visitors of that group. In this group very special efforts should be made to enrich their lives and to assure them of the active interest and fellowship of the church and school."

It would be well to adopt some simple rules for the organization with a view to cooperation and coordination of effort with the church and Church School program. Use your own denominational Home Department literature. Always keep in mind the aims and look for results.

QUESTIONS

1. What is the purpose of the Home and Extension Department?

2. What would you include in the personnel and program of this department?

3. Of what value would special days be to this department and the regular school?

4. What steps are necessary in the organization of this department?

5. Name the officers and define their duties.

6. Explain best ways of working.

7. Does your school have a Home and Extension Department?

XIII

PARENT TRAINING IN THE CHURCH SCHOOL

THIS chapter is closely related to the chapters on "The Program of Service in the Home," and "The Home and Extension Department," but it deals directly with the parents through a definite organized department in a specific manner, with a view to training Christian motherhood and fatherhood.

It is evident that the church has neglected this, one of the most important phases of its work. An occasional sermon from the pastor or a pastoral call in the home, oftentimes done with some indirect instruction, constitutes the total effort in this important field.

Many parents have made the church the step-mother of their children. It is time for the church to wake up and embody in its program of religious education, the instruction and training of parents who will be concerned for the highest welfare of their children. Many parents are anxious for information that will help them understand their children and how to teach and train them in a natural way. Already many churches are realizing

the importance of this work and are organizing to that end.

Child rights as defined and made a part of the League of Nations is timely and is as follows:

1. The child must be given the means requisite for its normal development, both materially and spiritually;

2. The child that is hungry must be fed; the child that is sick must be helped; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succored;

3. The child must be the first to receive relief in times of distress;

4. The child must be put in a position to earn a livelihood and must be protected against every form of exploitation;

5. The child must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

The purpose of the Parents' Department is (1) to give the parents of the church and Church School a new appreciation of their children through study, observation and experimentation. (2) To establish a connecting link between the church and the home by getting into direct touch with each family. (3) To help build a Christian citizenship by making the home Christian and making it a great educational factor in the life of the child. (4) By securing the hearty cooperation of parents in the

118 ADULT PROGRAM IN CHURCH SCHOOL

personal salvation of their children, in helping to lead them to the committal of their lives to God and to church membership in early years and into a life of loyal Christian service. In the child lies the church of the future. The church-wide enlistment of the parents in this way would soon solve the problem of evangelism and the awful human waste and loss that we find everywhere.

This department is a distinct part of the Adult Department of the Church School and every school, however small, should give it a place in its organized life. We have had frequent incidental applications of Christian principles to family relationships by teachers in the Church School, but too few schools have so organized as to embody a plan to co-operate with parents in the teaching and training of their children. The Parents' Department furnishes an organization or agency for such purpose.

The organization should be simple and should be in charge of a superintendent or supervisor who will give time to study along the lines of child study, the Christian home and parent training. At the same time he should inform himself on the work of the church and the Church School.

The department should provide classes for those whose interests may vary as follows:

For parents of young children such as are found in the Cradle Roll and Beginners Departments. Some schools have provided with great profit a homelike room for the mothers near these depart-

ments, where they may retire for study during the children's program.

For parents of Junior boys and girls from 9-12, and for parents of teen age boys and girls, it might be well to have a fathers' class and mothers' class.

It is not necessary that these classes meet at the Church School hour, neither is it necessary for them to meet more than once a month. Mothers' classes may meet at some time during the week and spend an hour profitably in the study of the child, using a choice book for a guide. The little book, *Parent Training in the Church School*, by Florence E. Norton, contains many helpful suggestions on courses of study, suggestive programs for Mothers' Club meetings, and lists of splendid books on the care of little children, on child study and training, on religious training of the child, books of stories and songs for young children and many helpful leaflets.

Such books as *Child Nature and Child Nurture*, by S. John; *Child Study and Child Training*, by Forbush; *The Unfolding Life*, by Lamoreaux; *The Dawn of Religion in the Mind of the Child*, by Mumford; *The Training of Religion in the Christian Family*, by Weigle; *The Mother—Teacher of Religion*, by Betts; *The Home God Meant*, by Luccock; *Psychology and Parenthood*, by Bruce, and others supplemented by the reading of other good books, educational journals and leaflets, furnish a

120 ADULT PROGRAM IN CHURCH SCHOOL

basis for study and discussion that will be of great profit.

Other sources of help are the American Home Series by Professor Norman Richardson, Abingdon Press, Cincinnati, Ohio; The National Congress of Mothers and Parent-Teacher Associations, 1201 Sixteenth Street, N. W., Washington, D. C.; The National Child Welfare Association, Educational Building, 70 Fifth Avenue, New York City, N. Y.; The National Education Association, Washington, D. C.

The following are some of the activities of the Parents' Department, suggested in the International Leaflet, No. 341:

1. Providing for individual study of the parents' course by those who find it impossible to attend the class.

2. Cooperate with the Home and Extension, and the Cradle Roll Departments in extending a similar privilege to homes represented in these departments.

3. Establish a parents' library, with a plan for the distribution of books, either in the community public library or in the local church.

4. Cooperate with Parent-Teacher Associations and kindred movements in organizing neighborhood clubs, or classes of mothers living in the same neighborhood, meeting at some hour during the week.

5. Assist the departments of the Children's Di-

vision of the Sunday School in planning for exhibits of the children's work, to which parents are invited.

6. Hold occasional meetings of parents and teachers for the discussion of plans for mutual helpfulness.

7. Observe special days in honor of fathers and mothers.

8. Cooperate with the Young People's Division Departments in holding "Father and Son" and "Mother and Daughter" banquets.

9. Secure the best possible physician to (separately) advise and instruct fathers and mothers in the responsible duty of informing their boys and girls in self-knowledge and the origin of life.

Another valuable help would be the careful observance of Children's Week as planned and promoted jointly by the denominational leaders and International Council of Religious Education.

Rightly organized, and under proper, well-chosen leadership, this department can do a fine piece of work. The teacher of the parents' class is the pivotal person and should be a Christian parent who has a parent's heart, thoughtful, broad-minded, whose life is above reproach, who is tactful and sympathetic. For a mothers' class a woman is preferable. For a fathers' class a man is preferable.

Such a department that will reach the parents of younger children and the parents of young people in an orderly and definite way, will mean added strength to the whole church as the organized agency

122 ADULT PROGRAM IN CHURCH SCHOOL

for the promotion of Christ's Kingdom, but above all a new day for the home life in the nation in the proper nurture and training of the children in the Christian way.

Some churches promote with great profit a Parent-Teacher Association. The parents, officers and teachers of the children's department of the Church School constitute its personnel. It is regularly officered. The aim is to enrich the spiritual life of parents, to help them understand their children; to provide for their best nurture and training, and to establish some form of family worship in the home.

The family is a united group in the home and community and oftentimes its members are found together in travel and at places of interest and amusement. If we would maintain the solidarity and unity of the church, public worship must also be adapted to childhood, youth and adult life and parents and their children must be found in fellowship together in the house of God. This will mean a revival of the family pew and will help solve the problem of church attendance and Christian citizenship.

QUESTIONS

1. Why have a parents' department when the Adult Class has a program of service for the home and the school has a Home and Extension Department?
2. What is the purpose of the Parents' Department?
3. How can this Department provide classes for parents? and who should be included?

4. What courses of study would you recommend for young parents?

5. Mention some of the activities suggested for the Parents' Department.

6. Why should Children's Week be observed by all of our churches?

7. Has the church done her duty in training young parents?

8. Should there be a family pew in public worship? Give reasons for your answer.

XIV

ADULTS IN THE SMALL SCHOOL

AFTER reading the foregoing chapters, some will be ready to say, "These things will not work in a small school." "We have peculiar conditions in our community." The words *small* and *peculiar* have been overworked, and in many instances have produced failure of both church and Church School.

There are reasons for many small Church Schools struggling along with a mere handful of children and young people, and in some cases a few adults without any seeming growth or success. It is discouraging to a wide-awake person who would like to see progress and victory. It may be because of poor location, overcrowding of churches, poorly qualified leadership, poor building and equipment, using old methods, no constructive program and lack of pastoral oversight.

Great industries have developed from little beginnings. They did not happen. Organization, supervision, proper information, publicity, business methods, the hearty cooperation and service of every person connected with the enterprise in the turning out of the best possible product is the secret of their

growth and success. The same is true of the Church School or any of its departments. But no department can go alone, it must recognize itself as an integral part of the whole if there would be a normal, natural growth.

The adults of a small school are largely responsible for the success or failure of Christian work in their community. They are equally responsible for the Christian leadership, instruction, training and recreational life of the children and young people of their community.

In the promotion of adult work in a small school the same aims and principles are involved as in larger schools.

The Adult group must begin with what it has. Bigness is not the essential thing, nor does it come by chance. "It takes a night to grow a mushroom but a century to grow an oak," but there is a vast difference between the two. We have confused size with quality and efficiency. This is too often the case with the Church and Church School. Efficiency is what counts. Jesus started with twelve men. It was a long, hard pull, but the numbers multiplied until today at least one-third of the population of the world are His professed followers, while many more nominally believe in Him.

The next step is to magnify the work. This does not come without a clear, intelligent understanding of the opportunity and possible achievement of a small group of Christian men and women in any

126 ADULT PROGRAM IN CHURCH SCHOOL

community. Here is an opportunity for a wide-awake pastor to sit down and counsel with the few adults that he may have, clearly define the work of the whole school and take steps to set up standards and goals, to plan programs and to insist on an organization with proper, intelligent, consecrated supervision.

Organize the adults, if there are but few of them, into a class according to principles and methods already laid down and put on the program of service as outlined in former chapters in the class, school, church, home and community and world. The process is simple. Also have a Cradle Roll and Home and Extension Department. Do thorough home visitation work and repeat it from time to time, pass none by. As adults increase in their attendance at the Church School, separate the men and women and form two organized classes, but this must be largely voluntary and must not be done arbitrarily. It is the most effective way to hold them in the School. Also organize an Adult Department with such officers as may be required. One of the teachers may act as superintendent of the department. The aim should be to keep in touch with every person in the church constituency and others who should be reached. The Executive Committee of the department should meet at least monthly and plan its work definitely. Other adult organizations in the church should be represented on the committee, including the Superintendent of

the School. The business meetings may be held in the homes of the people with an occasional well-planned social for all.

Friendly rivalry at times between the Men's Class and Women's Class has a wholesome effect on both, adding interest and increasing the enrollment. Make the class a place of warm welcome and create a loyal class spirit. In proportion as this is done will its membership grow and its work prove effective. The teacher should be one who can grip heart, head and hand, and who will send the members out with higher ideals and quickened purpose.

The church program for adults should be the adult class program. Too many adult classes have acted independently instead of cooperatively. Proper housing, provision for the children and young people, worship, Bible study, evangelism, stewardship, missions and community welfare are some of the things that must have emphasis if adults are to be found in the Church School and on fire for Christ and His cause.

Men and women must be willing to overcome difficulties. The only remedy is to hold up high standards, to undertake the seemingly impossible, to have unswerving faith coupled with undaunted courage. Some of the largest and most successful Sunday Schools are the result of leaders who, under small beginnings, never allowed the word fail to enter their vocabulary and who had the happy

128 ADULT PROGRAM IN CHURCH SCHOOL

faculty of inspiring confidence in others in the work they undertook.

The small school in many instances is a rural problem for the majority of our small schools are in the country. It is impossible to hand a ready made program to any group of adults and say this will do the work. Adaptability is necessary. Many rural Church Schools are struggling because the rural citizens are giving very little serious thought in planning to make their community Christian. When the biggest thing in the minds and hearts of any people is the making of their community genuinely Christian in all relationships, then and then only will our church problems be solved. Only in proportion as the church serves the community will the people attend the various church services and use its agencies for social and spiritual betterment.

Trained adult leadership is necessary to the efficiency and growth of any school. Children and young people become like their leaders. Homes are no better than the fathers and mothers who occupy them. The religious interests and activities of a community stay on the same plane with adult ideals and efforts. The kind of religious leadership is a determining factor of life and growth or of death and decay.

The opportunities of the Adult Bible Class in the country church are many and wonderful. Here are some of the things that can be done. (1) Change the home life. (2) Provide courses of lectures and

entertainments for social uplift. (3) Show a friendly attitude and concern for neighboring communities by providing rest rooms, public toilets, reading rooms and lunch rooms at low prices in the small towns and villages. (4) By furnishing their own trained leadership. (5) By putting on a community-wide evangelistic program. (6) By outlining and putting into action a program of social service for the entire community. Adult Bible classes can also do much to help in the betterment of rural conditions by sharing in good roads meetings, farmers' institutes, agricultural demonstrations, civic improvement days and the like.

A young pastor who had the overseeing and directing of two rural churches said to the writer, "A great help is to get the spirit of the city." One of his churches was on an interurban line in a little village twelve miles from the city where many of his people were employed, the other was made up entirely of people who devoted their time to farming and seldom got to the city. The former church was active, progressive and interested in new methods and movements, while the other was slow and conservative, and required greater effort on his part to get them to move along up-to-date lines in religious work. After all, adjustment, adaptability, serious thought, careful planning and hard work need to be emphasized if we would enlist the adults and make progress in any school.

130 ADULT PROGRAM IN CHURCH SCHOOL

QUESTIONS

1. Give some excuses given for failure in Church School work.
2. Give some real reasons for discouraging conditions found in some schools.
3. How do great industries develop?
4. Who are largely responsible for the success or failure of Church School work?
5. Give seven ways in building up adult work in a small school.
6. Where are many of the small schools found?
7. Mention some of the opportunities of adults in rural communities.
8. Mention some methods you would use in strengthening the adult work in a small school.

XV

THE ADULTHOOD OF THE MASTER

WITHOUT a fair knowledge of the life of Jesus one's education is incomplete. There are many who have but a hazy conception of Christ and His place in the program of the Christian Church and the world. Many controversies have centered about His personality. Some in defense of His deity, others in defense of His humanity. Evangelical Christians who have studied carefully the Bible and the results of His teachings on human society, and have accepted Him as their Saviour and Lord, believe in His deity. But they must at the same time acknowledge His humanity.

We know but little of His life until His baptism. We have the nativity stories and the account of His visit to Jerusalem when He was twelve years old. The statement that "Jesus advanced in wisdom and stature and in favor with God and man" (Luke 2:52), is but descriptive of the natural and normal unfolding of His fourfold nature. This furnishes every reason to believe that He grew to be a genuinely manly man with a strong, attractive, ideal personality.

The work of Jesus was largely with adults. His ministry was short but it was triumphant. He

132 ADULT PROGRAM IN CHURCH SCHOOL

crowded into less than three years' time a victorious life and gave to the human race the highest conception of the personality of God and the personality of man. He is the approach to both God and man.

It is most interesting to study what the Old Testament and New Testament say about Him, what He says about Himself and what others have said and are still saying about Him. He is the ultimate message of God to man. He stands at the center of religious history and Divine revelation. He is worthy of the most careful study both from the standpoint of history and religion.

Jesus was an educated man yet did not study in the higher Rabbinical Schools of His day. He was taught in the home and in the Synagogue Schools. He was observant and studious. He had an intimate knowledge of nature. He had a keen sense perception and His instinct for God was regnant in His life. To Him God was real, living, personal, a great, loving Father.

Jesus learned the carpenter trade which for years gave Him an unusual opportunity to study people and also gave Him an exalted idea of labor. By His daily contacts He learned to understand men and women. He believed in them and saw in them the highest values.

Jesus not only believed in men and women, but in children and young people as well. He saw in the little child the qualities and requirements for citizenship in God's Kingdom.

THE ADULTHOOD OF THE MASTER 133

Jesus studied and knew His Bible. He was well acquainted with the Jewish Scriptures—our Old Testament. He kept informed on the issues of the day. In His brief message we find frequent references to the different books of the Old Testament.

He believed in and practiced prayer. It was His normal habit. Through prayer He was able to triumph over every temptation and difficulty that came in His way and through it always reached a point of final and glorious victory. His prayers were mightier than all the forces of nature and human society together. Prayer was His battleground. He prayed in the morning, He prayed at night and sometimes all night. In prayer He found rest, strength and encouragement. He is our highest inspiration and example of faith. He taught His disciples to pray and gave to all mankind the model prayer.

“Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come. Thy will be done in
earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our
debtors.

And lead us not into temptation, but deliver
us from evil;

For thine is the kingdom, and the power, and
the glory, forever, Amen.”

Jesus attended church. He was brought up in a religious home. He was taught to attend the synagogue services in His home village. When in any other community He would find His way to the place of worship. He loved the house of God. He despised hypocrisy in both worship and conduct. He wanted every person to ring true.

Jesus made love the supreme incentive and controlling motive of His life. On one occasion a scribe asked Him, "What commandment is the first of all?" Jesus answered, "The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:29-30.) Jesus not only taught this but practiced it even unto the end. Before going away, He said to His disciples, "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another." He knew that only by making this the controlling motive of life that the great economic, political, social and religious problems of the race could be solved.

Jesus was strong socially. He was fond of friends. He enjoyed going into the homes of the people and enjoying their hospitality and even banqueting with them. At times He went in to share in their sorrows and give help and sympathy. His

whole attitude to life was sane and simple. He did not make Himself queer in order to live the complete life. He was primarily interested in persons and sought their fellowship. He was a friend of all classes, children, young people, adults, parents, the poor, the rich, the sick, the troubled, the sinner, the business man and laboring man. He was one of them. He always taught and practiced the spirit of forgiveness.

He was deeply emotional. While He had the keenest insight into the human heart and exercised sound reason and clear judgment, yet His feelings ran deep. He wept with those that wept, and rejoiced with those that rejoiced. He was both tender and yet severe. At times His indignation and righteous anger rose to a high pitch. His expression of anger is recorded in Mark 3:5. He grew hungry, weary, sleepy and at times would get away from the crowds to rest. He was sensitive to the touch (Mark 5:30). He was moved with compassion. He was tempted like other men, yet never yielded. He was stirred to the depths over the sins of the people as is brought out vividly in the twenty-third chapter of Matthew. His judgment, reason and feelings were backed by a fearless, determined will to do the right.

Jesus had high ideals about the home, about community-life, about honesty in business, about the use and abuse of wealth, about the rights of private property, about healthful recreation, and the right

136 ADULT PROGRAM IN CHURCH SCHOOL

use of the Sabbath. He taught that one's ability determines his responsibility. As to citizenship, He did not hesitate to say, "Give to Cæsar what belongs to Cæsar, and to God what belongs to God." (Matt. 22:15-21.)

"Jesus became the founder of essential democracy because He best understood human nature and saw that even the poorest man, the man whose intellect is commonplace, if he can be inspired with the proper spirit and with a sense of duty toward God and of service to His fellow-men, becomes a real factor in society." (*Jesus' Principle of Living*, Kent-Jenks, pp. 145-6.) His conception of citizenship was summed up in these words, "All things therefore whatsoever ye would that men should do unto you, even so do you also unto them." (Matt. 7:12.)

Jesus was orderly and progressive. He was progressive as a thinker. He broke away from many of the traditions and religious customs of His people. He made religion a matter of personal experience, personal enrichment and helpfulness to others. He saw beyond His own race and saw in every human being a brother.

He was a progressive leader. He went ahead of His disciples in ideals and methods. He gave them something to do. When He fed the five thousand He did it systematically, but worked through His followers. In all His work, He brought out clearly the working together of both man and God.

Jesus was a Master-Teacher. He taught with authority. He knew the principles and methods of teaching. He gripped His hearers. His teachings were positive, and appealed to the will. He was candid and frank with His critics. He went right to the heart of His subject in a simple but telling manner. Because of His charm of personality, manner and speech those who heard Him " marvelled at his words " (Luke 4:22).

He connected impression and expression, or knowing and doing. He was the embodiment of His own teachings. He lived what He taught, hence He could say with authority, " Come, follow, go sell, watch, pray, do likewise, wash, offer the gift, stretch forth thy hand, roll ye away the stone, come down, go tell, sin no more, feed my sheep, make disciples, bring the colt, pay the tax, give ye them to eat, work, compel them to come in," etc. In all His teachings He gave men a practical philosophy of life and a worthy goal in all human relationships. In all His teaching He was informal and natural.

He evaluated all things. The least thing received His notice and furnished an illustration in the enforcement of a great truth. He saw humanity as a whole and the Kingdom of God as a world-kingdom governed by the laws of love, sacrifice and service.

He would rather suffer than yield the truth or the right. He had the courage of His convictions and went the whole way of suffering, even to the

138 ADULT PROGRAM IN CHURCH SCHOOL

Cross in order that truth might prevail. One of His last sayings was, "It is finished."

It is impossible to give a proper estimate of the adulthood of the Master. All we can do is stand in wonderment and "Behold the Man," a real man, a manly man, a perfect man, a man who loved all mankind, a great teacher, a great ideal, a great Saviour.

When we study Him, He is too great to fully understand. He was conscious of His complete righteousness, His absolute leadership and His supreme authority. He said, "The Father hath not left me alone for I do always those things that please Him." (John 8:29.) "Whosoever will come after me, let him deny himself, and take up his cross and follow me." (Mark 8:34.) "All things are delivered unto me of my Father: and no man knoweth the son, but the Father." (Matt. 11:27.)

I close in the language of Noah Webster the great lexicographer, "I should be ashamed to acknowledge Him as my Saviour if I could comprehend Him—He would be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Saviour—one so great and glorious that I cannot comprehend Him."

QUESTIONS

1. Why should an adult worker have a fair knowledge of the life of Jesus?
2. What was the education of Jesus?

3. What three practices did He faithfully follow?

4. What was the controlling motive of His life?

Give examples.

5. What can you say about the social life of Jesus?

6. Why do we say that He was deeply emotional?

7. In what sense was Jesus the founder of essential democracy?

8. In what sense was Jesus more progressive than His contemporaries?

9. What are some of the teaching qualities of Jesus?

10. How has the study of the life of Jesus helped you personally in your work with adults?

THE END

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